GODS ARROW AGAINSTE ATHEISTS.

By *Henrie Smith.*

173+123
(3), 100 P

At London,
Imprinted by *R. B.* for Thomas Pauier, and are to bee sold at his shop entring into the Exchange. 1607.

85 H5 SMITH
Gods Arrow against Atheists. R. B. 1607. Sm. 4to. Sewed. 2s

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK
NOV 21 1944

85 H SMITH Gods Arrow against Atheists. R. B. 1607. Sm. 4to. Sewed. 2s

A Table of such Chapters, as are handled in this Booke following.

IN the first Chapter, is contained the absurdity of Atheisme and Irreligion, with the confutation therof.

In the second and third Chapters, the Christian Religion is approoued to be the onely true Religion, against the Gentiles and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fifth Chapter, the Church of Rome is disproued to be the true Church of God.

In the sixth Chapter, the Brownists and Barrowists, with their detestable Schismes are confuted, and our Church approoued to be the onely true Church of God.

Handled in this Book follow.

GODS ARROVV AGAINST ATHEISME, AND IRRELIGION.

CHAP. I.

That there is a God: and that he ought to be worshipped.

Theism and Irreligion was euer odious euen among the Heathen themselues: insomuch as that *Protagoras*, for that hee doubted whether there were any God or no, was by the Athenians banished out of their Countrie. *Diagoras* was such a notorious Infidell, that hee held there was no God; him and all such like Atheists the very Hethens haue abhorred and detested, as being more like rude beasts than reasonable men: for *Cicero* the Heathen Philosopher doth condemn them all, and further saith, that *there was neuer any Nation so sauage, or people so barbarous, but alwaies confessed there was a God*: whereunto they were led euen by the light of nature, and naturall instinct. For, the very same is confirmed by the common vse of all *Heathens*, in lifting vp their eyes and hands to heauen, in any sudden distresse that commeth vpon them. Yea, by experience of all ages it hath bin proued that Atheists themselues, that is, such as in their health and prosperitie for more libertie of sinning, would striue against the being of a God, when they came to

1. Arg. Consent of the Heathen, and confession of all Nations.

Cicero lib. de natura Deor.

2. Arg. Instinct of Nature. *Tertul. in Apolog.*

to the ſcelliest into any great misery, they of all other wold ſhew themſelues moſt fearfull of this God, as *Seneca* himſelf declareth: Inſomuch as *Zeno* the Philoſopher was wont to ſay, that it ſeemed to him a more ſubſtantiall proofe of this matter, to hear an Atheiſt at his dying day, preach God (*when he asked God and all the world forgiuenes*) thā to hear all the Philoſophers in the world diſpute the point: For that at this inſtant of death & miſery, it is like that ſuch do ſpeak in earneſt & ſobriety of ſpirit, who before in their wantonnes impugned God. It is remembred of *Caius Caligula*, (that wicked and inceſtuous Emperour) that he was a notable ſcorner and contemner of God, and made no reckoning of any other to be God but himſelfe; yet this abominable and wicked Atheiſt, as God left him not vnpuniſhed: (for by his iuſt iudgement he was ſlain by ſom of his own officers) ſo whileſt he liued he was wont (as the Hiſtoriographers report of him) at the terrible thūdring & lightning, not only to couer his head, but alſo to get himſelf vnder his bed, and there to hide himſelfe for feare. Whence, I pray you, came this feare vpon him; but that his owne conſcience did tell him (howſoeuer in words perchaunce he wold not affirm ſo much) that there was a God in heauen, able to quaile and caſt downe his pride, and all the Emperors of the world if he liſted, whoſe thunderbolts were ſo terrible, as that iuſtly by his own example he ſhewed, hee was to be feared of all the world? And hereof it is that ſom ſay, that God is called *Deus*, of the greeke word *Theos*, which ſignifieth feare, becauſe the feare of him is planted and ingraffed in the very natures and conſcience of all reaſonable creatures, yea euen in the cōſcience of the greateſt contemners, and rankeſt Atheiſts of the world: who, ſay what they liſt, and do what they liſt, yet ſhall they neuer be able to root out this impreſſion: namely, that there is a god whoſe feare is engrauen in the hearts of all men. And whēce I pray you commeth ſhame in men after an offence committed? Or why ſhould men (by naturall inſtinct) put a difference between vertue and vice, good and euill, if there were not a god, who becauſe he loueth the one, and hateth the

Seneca lib. 1. de ira.

3. Arg. Confeſſion & experience of Atheiſts themſelues.

Sueton. in Calig. 1. 51. Dion in Caligula.

4 Arg. Difference & conſcience of good and euill.

the other, hath written that difference in euery mans hart? Therefore conclude, that euery mans knowledge, conscience, and feeling, is in stead of a thousand witnesses to conuince him (whosoeuer he be) that there is a God which is to be feared, which hateth iniquity and wicked waies, and which in time of trouble and deep distresse is to be sought vnto for refuge and reliefe, as the acts of the very Heathen themselues do plainly demonstrate.

2 Moreouer, as God is to be felt sensibly in euery mans conscience, so is he to be seen visibly (if I may so speake) in the creation of the world, & of all things therin contained: for that this world had a beginning, as all the excellēt Philosophers that euer were haue agreed, except *Aristotle* for a time, who held a fancy, that this world had no beginning, but was from all eternity: but at last in his old age, he confessed and held the contrary in his book *De mundo*, which he wrote to King *Alexander*, (which booke *Iustin Martyr* esteemed greatly, and called it the Epitome of al *Aristotles* true Philosophie.) This then being so, that the world had a beginning, it must needes follow, that it had an efficient cause or maker thereof. I demaund then who it was that made it? If you say it made it self, it is absurd: for how could it make it selfe before it selfe was made, & when it had no being at all? If you say that sōthing within the world made the world, that is, that som one part of the world made the whole, that is more absurd: for it is as much as if a mā should say, that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be confessed by force of this argument (which is plainely demonstratiue) that a greater & more excellent thing than is the whole world put together, yea, that something which was before heauen & earth were made, was & must needes be the maker and framer of this world, and this can be nothing else but God *the Creator of all things*, who was before all his *Creatures*, & is termed in the sacred writings *Alpha* and *Omega*, the first & the last. For that he only was without beginning himselfe, and shall be and remaine without ending. For he is eternall, being *the Primus Motor, and the*

5 Arg. The creation of the world.

Vide Plutarch. de placit. phi. of. Aristot. lib. 8. Aristot. lib. de mundo, & vide Plotin. lib. de mundo. Iustin. in Apolog.

only Almighty Creator of all things. So true is it which *Paul* the Apoſtle dooth teſtifie, when he ſaith, *that the inuiſible things of God* (that is, *his eternall power and diuine Eſſence*) *are perfectly ſeen in the creation of the world, being perceiued by his works which he hath made.* If therefore men woulde but caſt vp their eyes to heauen, & from thence look down againe vpon the earth, and ſo behold the excellent beauty and building of this world, they cannot be ſo ſottiſh or dull conceited, but they muſt know there was and is a god which was the maker of them, and be moued in ſome ſort to glorifie ſo incomparable and excellent a Creator. Yea, the Poets and others haue affirmed of God, that he is *Pater hominum* the Father of men, to ſhew that men haue their originall and creation from him: ſo that if we ſhould draw our eyes from the beholding of the great world, and conſider but *Man*: (who for his beautie and excellency is called in greek *Microcoſmos*, the little world) ſtill we ſhall be enforced to acknowledge God the Author of vs, *the Father and Creator of vs.* So true is that which *Paul* the Apoſtle noteth out of the Poet *Aratus*, which ſaith, that *Eius progenies ſumus*; We are the iſſue or offſpring of God. And as true it is, which he further ſaieth in that place, that *In him we liue, moue, and haue our being.* And therfore we owe all dutifull obedience and ſubiection vnto him, which duty and nature commands vs to performe in regarde of our Creation. For the ſonne honoureth his father by naturall duty, and all men are naturally carried to be gratefull to their founders to whom they are ſpecially bound, & whom they ought not to forget, neither will, except they be extream vnthankfull and diſſolute.

Rom. 1. 20.

Act. 17. 28.

3 Not onely the Creation of the world, and of all things therein contained, doth proclaim that there is a God, who is to bee honoured for his infinite extended authority and almighty power (for he made all things of nothing, onely hee ſpake the word, and they were created) but his dayely bleſſings and benefits ſent down vpon the earth, do ſhew alſo *there is a God* (which is prouident and hath care of men, and therefore of men to be praiſed, thanked, and glo-

6. Arg.

The mercies and bleſſings of God.

Heb. 11. 3. Gen. 1.

glorified for euer.) For true it is which Saint Paul ſaith in this behalfe, that *God left not himſelfe without witneſſe, when he beſtowed benefits from heauen, giuing vnto vs raine & ſeaſonable weather, and filling our hearts with meat and gladneſs.* By meanes of theſe and all other his bleſſings, men might, and ſtill may daily bee induced not onely to beleeue that there is a God from whom they receiue all theſe, but alſo to acknowledge and attribute all praiſe and thankſgiuing vnto him, as to their firſt principal and ſpeciall benefactor. For the Oxe doth know his owner, and the Aſſe his Maſter, feeder, and maintainer. And therefore how can it bee but reaſonable, men ſhould much more know God, not onely their firſt founder and Creator, but their daily feeder, preſeruer, keeper and vpholder? For ſo oft as they thinke vpon theſe things, and ſee and haue them, they cannot chooſe but be put in mind of God the ſender and Author of them all, and be mooued with a grateſull minde towards him: And hereof is it that he is called *Deus, à dando, Of giuing*: And in Engliſh we call God, *quaſi good*, becauſe he is only & perfectly good of himſelf alone, & the giuer of all goodneſſe, and of all good gifts and bleſſings vnto others; from whom as from the fountaine all benefits whatſoeuer doe come, deſcend, flow and be deriued vnto them.

Act. 14. 17.

Math. 19. 17.
Iam. 1. 17.
Rom. 1. 18. 19.

4 I might heere ſhew how God is alſo knowen to the world by his iudgements vpon wicked and vnrighteous people, whom diuers times hee maketh viſible examples of his ſeueritie and iuſtice (if men did well conſider them): for hereby alſo hath God manifeſted himſelfe, as *Paul* the Apoſtle teacheth. Theſe premiſes I truſt may ſuffice, (if there were no more to be ſaid): for by them we may eaſily ſee & prooue, that there is a God which created the world, and all things therein; which preſerueth and vpholdeth the ſame with his mightie puiſſance, ſupporteth the earth, and all the creatures thereof with his prouidence and helping hand. Yea, beſide the Heauens and the Earth, which are the worke of his hands, euery mans owne conſcience doth plentifully teach (as I ſaid before) *that there is a God, which is to be feared.* For, howſoeuer many a man that hath

7 Arg. The iudgements of God.

ſpent

ſpent his life in a wicked way, and moſt damnable courſe, could wiſh in his hart there were no God, becauſe he ſeeth God no otherwiſe than in his vengeance: yea, howſoeuer many a wicked perſon doth ſooth himſelfe in his wickedneſſe, and flatteringly ſay vnto himſelfe (like the foole in the Pſalmes) *There is no God*: yet at other times his owne conſcience will ſo prouoke him, and enforce this matter (*that there is a God*) *that with horror and dread of him*, it will make him quake, feare and tremble: for the feare of him is ſo deepely printed in the natures of all men, as that it is impoſſible to ſhake it off. And (which is more) a kinde of deuotion to worſhip him, being the Creator and preſeruer of men, and of all things elſe, and the prouident father of all, is planted and inſeparably fixed in the hearts of all men: though all men of all Nations know not how to worſhip him aright, and in ſuch ſort as he requireth. This is manifeſt by the examples of all Nations and people in the world, who all haue ſome one kinde of religion or other, though all finde not the right religion. All bee deuoted to the worſhip of God, howſoeuer all doe not finde out the true God, nor his right māner of worſhip, but worſhip him according to the deuices of their owne braine. Conſidering then that there is no Nation vnder the Sunne ſo barbarous (nor euer was) but aymed at the worſhip of God, and either worſhipped him, or ſome thing elſe in his place: it appeareth to be a moſt vaine and fooliſh conceit which Atheiſts ſometimes vtter; namely, *that religion is nothing elſe* but a matter of policie, or a politicke deuiſe of humane Inuention: For it is euident that religious affection to worſhip God is naturally ſeated (and euer was) in the hearts of all men: And the conſcience of euerie man, euen of the greateſt ſcorner and contemner of God, which ſometimes trembleth before his iudgement ſeat, doth abundantly teſtifie that a religious deuotion of feare toward God is bred and borne with euery man, and therfore it cannot be any pollicy of human Inuention: in as much as if there were no lawes of men, yet this religious affection to worſhip God, and the feare of him, would and doth remaine writ-

Pſal. 14. 1.

ten

ten by the finger of God, in the hearts and consciences of all men liuing, how rude, sauage or barbarous soeuer they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when he heard the terrible thundering in the ayre, and saw the flashing flames of lightening about him, to runne vnder his bed, and to hide himselfe for feare of this terrible and great God? Or what maketh the rankest Atheist in the world in the like case, and at the like tempest, to doe the like? Or what made the heathen in any dangerous or sudden distresse to lift vp their eyes or hands to heauen, mightily to feare and to be astonished? None can say it is the law of men, for no law of men doth enforce this attempt. But it is a naturall instinct of the *Feare of God* (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seated in all mens hearts euen from their Natiuitie, which doth make him to feare, and cause him to seeke to God for refuge. Let this therefore remaine firme and most vndoubted, *that the feare of the great God, and a religious disposition to worship the same God, is not enforced by lawes of men, but naturally sowen in the hearts of all men*, though all finde not out, nor obserue the right religion. Let vs therfore now seeke and search out which is *the true Religion*, which is acceptable to God, and which without wauering and doubting is to be obserued of men. For all Nations and people haue a kinde of religion (as I said before) but all haue not the true and right religion.

CHAP. II.

Wherein, and in the next Chapter is shewed that the Christian Religion, is the onely true Religion in the world, and wherewith onely God is pleased.

IN ancient times all the world was diuided & distinguished into Iewes, and Gentiles; and this distinction doth and may still remaine among vs: if therefore I can proue the truth of this our Christian Religion against both

Iewes,

Iewes, and Gentiles: I shall then prooue it against all the world. In this Chapter I will first prooue it against the Iewes, and in the next against the Gentiles. Concerning the Iewes, they will easily grant our Religion to be the true Religion, if we can prooue *Iesus Christ* (whom we beleeue) to be *that Messias* which was foretold by their Prophets, being the true and vndoubted Prophets of God. And this we are sure may easily be prooued, and therefore in vaine doe the Iewes looke for any other *Messias, than he that is alreadie come*, namely *Iesus Christ our Mediator, Sauiour, and Redeemer, in whom God his Father is well pleased, and for whose sake (if we beleeue in him) he wil not be offended with vs, but be reconciled to vs, & saue vs.* VVhatsoeuer was foretold to belong vnto their *Messias*, is fully performed & perfectly accomplished in our *Iesus Christ*, and in no other: And therefore our *Iesus* was, & is the true *Messias*, and no other. Let vs herein consider the marks of the *Messias* whereby he might be knowne. And so shall we see that our *Sauiour Iesus Christ* is the onely true *Messias*, and none but he.

Christian religion prooued to be the true religion against the Iewes: because Christ is the Messiah.

Christ the true Messiah.

The generall and maine argument.

1 One marke for vs to know the *Messias* by, is that when he came, he should not be knowne or acknowledged to be the *Messias*, but should be reiected and refused of the Iewish Nation, to the end he might be put to death amongst them, according to the foreappointment and determinate counsell of God: for had they receiued him for the *Messias*, they would neuer haue vsed him so shamefully as they did, neither should he then haue beene slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that he should bee refused for the *Messias* of the Iewish Nation, and of the chiefest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Sauiour Iesus Christ, whom they scorned, reiected, condemned, and put to death. And therefore as, if the Iewish Nation had receiued our Iesus for the *Messias*, it had beene an vndoubted argument that he had not beene the right *Messias*; so on the other side because they did refuse him, it is a verie strong perswasion to vs, that he was, and is the very true

Psal.118.22. Esai.6. Deut.28. Esai.65. Esai.53. Dan.9.

The first proofe that Christ was the Messiah.

Messias

such a *Messias* as should be wholy received of the Iewish Nation: for none such was promised, yea it was foretold (contrariwise) that he should be refused of them, as our Iesus was: that so he might be made an offering for sinne, according to the preordination of God.

2 It was foretold of the *Messias* that he should be borne of a Virgin, Esay. 7. 14. That the place of his birth should bee Bethlem, *Mich.* 5. 1. That at his birth all the Infantes round about *Bethlem* should be slaine for his sake, *Ier.* 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts vnto him, *Psal.* 71. 10. That hee should be presented in the Temple of Ierusalem for the greater glorie of that second Temple. *Mal.* 3. 1. That he should flie into Egypt, and be recalled thence againe. *Ose.* 11. 2. That a starre should appeare at his birth to notifie his comming into the world. *Num.* 24. That *Iohn Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luke.* 1. 17. *Mat.* 11. 10. 14.) should be the messenger to goe before him, and to prepare the way, and to crie in the desert. *Mal.* 3. 1. *Mal.* 4. 1. *Esay.* 40. 3 After this, that he should begin his owne preaching with all humilitie, quietnes, & clemency of spirit. *Esay.* 42. 2. That he should be poore, abiect, and of no reputation in this world. *Esay.* 53. *Dan.* 9. *Zach.* 9. *Ier.* 14. That he should doe strange miracles, and heale all diseases. *Esay.* 61. 1. That he should die and be slaine for the sins of his people. *Dan.* 9. *Esay.* 53. That he should be betraied by one that put his hand in the dish with him, and was his owne Disciple. *Psal.* 40. *vers.* 14 54. & *Psal.* 18. *vers* 8. That he should be sold for thirtie peeces of siluer. *Zach.* 11. *vers.* 12. That with those thirtie peeces there should be bought afterwards, a field of potsheards. *Ier.* 30. That he should ride into Ierusalem vpon an Asse before his passion. *Zacha.* 9. 9. That the Iewes should beat and buffet his face, and defile the same with spitting vpon it. *Esa.* 50. 6. That they should whip his body before they put him to death. *Esa.* 53. 2. *Psal.* 37. 18. That they should put him to death among theeues and malefactors.

1 Many other particular proofes.
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19

21 ments. *Pſal.* 68. 22. & *Pſal.* 22. 18. That the manner of his death ſhould be crucifixion, that is, nailing of his hands and his feete vnto the croſſe. *Pſal.* 22. 16. *Zacha.* 12. That his ſide
22 ſhould be pearced, and that they ſhould looke vpon him
23 when they had ſo pearced him. *Zacha.* 12. That he ſhould riſe againe from death the third day. *Pſal.* 16. 10. *Oſe.* 6. 3.
24 That he ſhould aſcend into Heauen, and ſit at the right hand of his Father (in glorie and royaltie, and like a conquering potentate ouerruling all.) *Pſal.* 110. 1. 2. All theſe things, and whatſoeuer elſe belonging to the *Meſſias*, are found perfectly fulfilled in Ieſus Chriſt, and in no other. And therefore he alone and no other is the true *Meſſias*.

3 Hitherto haue I ſpoken of ſuch circumſtances and accidents, as did belong vnto the *Meſſias*, concerning his incarnation, birth, life, death, buriall, reſurrection, and aſcenſion into heauen, and there ſitting at the right hand of his Father: and alſo of his reiection by the Iewes, and Iewiſh Nation: which things albeit they be very wonderfull, and ſufficient to eſtabliſh any mans beleefe in Chriſt Ieſus our Lord, in whom onely they are found faithfully fulfilled: yet if we ſhall conſider withall, *the time of the Meſſias his appearing*, & when he ſhould come into the world, our faith will be ſo much the more confirmed towards him.

Dan. 2. 39. 44. Another argument from the time of Chriſts comming.

Daniel the Prophet of God (who liued in the time of the firſt Monarchie) foretold that there ſhould bee three Monarchies more, and the laſt of theſe foure Monarchies greateſt of all: And that in the daies of this fourth and laſt Monarchy (which was the Romane Monarchy or Empire:) the eternall King or *Meſſias* ſhould come, and build vp Gods kingdome throughout all the world. And this happened accordingly: for Ieſus came, and was borne in the fourth Monarchie, which was the Romane) namely in the daies of *Auguſtus* the Romane Emperour. But yet let vs goe more ſtrictly to the matter.

The Temple of Ieruſalem (as all men know) was builded twice: firſt by King *Salomon* which laſted about 440 yeares,

yeares, and then was destroyed by Nabuchodonozor King of Babylon: wherefore about 70 yeeres after, it was builded againe by *Zorobabel*, who reduced the Iewes from their Captiuitie. But this second temple, for pompe and riches of the materiall building, was nothing like vnto the first, (which the old men in the booke of *Esdras* doe testifie by their weeping, when they saw this second and remembred the first) (& which *Aggeus* the Prophet doth expresly testify). And yet saith God by his Prophet *Aggeus* in the same place; that after a while, the *Desired of all Nations shall come, and then should that second house or Temple be filled with glorie, and that greater should be the glorie of this last house, than of the first*: VVhich prophecy was ful filled by the comming of our Sauiour Iesus Christ into this second Temple, which being personally done, was farre greater dignitie, and more glorie thereunto, than any dignitie whatsoeuer was found in the first Temple builded by *Salomon*. It is therefore manifest that the *Desired of all Nations*, that is, *the Messias should come* whilest the second Temple stood. And so doth *Daniel* also shew that the secõd Temple (after the rebuilding thereof) should not be destroyed vntill the *Messias* were first come and slaine. And *Malachy* the Prophet doth also most plainely testifie that *he should come* during the second Temple. And so indeed he did: for *Christ Iesus* came into the world during that second Temple, & did himselfe likewise fortell the destruction thereof, ere that generation passed, which came to passe accordingly: for it was destroyed about 46. yeares after the ascention of our Sauiour into heauen, by *Titus*, sonne to *Vespasian* the Roman Emperour. Most vainely therefore doe the Iewes or any other expect for a *Messias* to come, after the destruction of that second Temple.

1. *Esd.* 3. *Agge.* 2. 4.

Agge. 2. 5. 6. 7. 8. 9. 10.

Dan. 9. 26.

Mal. 3. 1.

Let vs yet moreouer consider the prophecie of olde *Iacob* concerning the particular time of the *Messias* his appearing. *Come hither my children* (saith he) *that I may tell you the things that are to happen in the latter daies, &c. The scepter shall not depart from Iudah vntill Shilo come, which is the expectation of the Gentils*. By *Shilo* is meant the *Messias* (as

Gen. 49.

Library of the
UNION THEOLOGICAL SEMINARY
New York

cie so long foretold, was performed at the birth of Jesus Christ, in the daies of *Herode* King of Iurie. For from the time that the scepter was giuen to King *Dauid* (who was the first King of the tribe of *Iudah*) it did not depart from that tribe, but remained alwaies in it vntill the daies of King *Herode*; in whose time, and not vntill whose time all gouernment was taken away, & cleane departed from the tribe of *Iudah*, and committed to a stranger: and therefore in the time of *Herode* was the *Messias* to bee borne, and neyther before nor after his time. That the scepter or gouernment was not cleane taken away or departed from the house of *Iudah*, (after it was once setled in it in the person of King *Dauid*) euē till the daies of *Herod* the King, is euident: for from *Dauid* (who was the first King of that tribe) vnto *Zedechias* that died in the Captiuitie of Babylon, the Scripture sheweth how all the kings descended of the house of *Iudah*: And during the time of their captiuitie in Babylon (which was seuentie yeares) the Iewes were alwaies permitted to chuse vnto themselues a gouernour of the house of *Iudah* (whom they called *Resāhgaluta.*) And after their deliuery from Babylon, *Zorobabel* was their gouernour of the same tribe, and so others after him vntill you come to the *Macchabees*, who were both gouernours and Priests; for that they were by the mothers side of the tribe of *Iudah*, and by the fathers side of the tribe of *Leui*, (as *Rabbi Kimhi* affirmeth) and so from these men downe to *Hircanus* King of Iurie, who was the last King which was lineally descended of the house of *Dauid*, and of the tribe of *Iudah*.

Sanhed.ca. Dinet Manmouth. Rab. Mosis. de Egypt. in prafat. Maimonim. Esd. lib 1. cap. 1. 2. 3. Mac. lib. 1. cap. 2. 3. Rab. Numbi. com. in Agg. Ioseph. lib. 13. & 14. Antiq.

For after *Hircanus* came the afore-named *Herode*, a meere stranger, whose father (as *Iosephus* (who wel knew) reporteth) was called *Antipater*, and came out of *Idumæa*: he came into acquaintance and fauour with the Romanes, partly by his said fathers meanes (who was (as *Iosephus* saith) a well monied man, industrious, and factious) and partly by his owne diligence and ambition, being of himselfe both wittie, beautifull, and of most excellent and rare qualities;

murtie the daughter of *Hircanus* aforesaid, King of Iewrie, and by this marriage obtained of his father in law to bee chiefe gouernour and ruler of the prouince and land of Galilee vnder him. But *Hircanus* afterwards in a battaile against the Parthians, fell into their hands, and was taken and carried prisoner into Parthia.

Herode then tooke his iourney to Rome, and there he obtained to be created King of Iewrie, without any title or interest in the world: for that not onely his father in law *Hircanus* was then liuing in Parthia, but also his yonger brother *Aristobulus* and three of his sonnes, (viz. *Antigonus*, *Alexander*, and *Aristobulus*) with diuers others of the bloud Royall in Jewry were aliue also.

Herode then hauing procured by this meanes to be king of Iewry, procured first to haue in his hands the king *Hercanus*, and so put him to death. Hee brought also to the same end his younger brother *Aristobulus*, and his three sonnes likewise. He put to death also his owne wife *Mariamnes*, which was king *Hircanus* daughter, as also *Alexandra* her mother, and soone after two of his owne sonnes which he had by the same *Mariamnes*, for that they were of the bloud royall of Iuda: and a little after that against, he put to death his third sonne named *Antipater*. He caused also to be slaine fortie of the chiefest Noble men of the same tribe of *Iudah*. And as *Philo* the Iew (who liued at the same time with him) writeth, *Hee put to death all the Sanhedrin*, that is, the twentie seuen Senators or Elders of the tribe of *Iudah* that rul'ed the people. He killed the chiefe of the sect of the Pharisees. He burned the Genealogies of all the Kings and Princes of the house of *Iudah*, & caused one *Nicolaus Damascenus*, an Historiographer, that was his seruant, to draw out a pedigree for him and his line, as though he had descended from the auncient Kinges of *Iudah*. He transsated the priesthood and sold it to strangers. And finally, he so razed, dispersed, and mangled the house of *Iudah*, in such sort, as no *one iot of gouernment or principalitie remained therein*. Now then in the daies of this

Ioseph. lib. 15. Antiq.

Philo. lib. de temp.

king *Herode*, and not till then, was the Scepter, that is, the gouernment departed from *Iudah*, and therefore then, and not till then was the *Messias* to appeare according to that prophecie of *Iacob*, and so it came to passe accordingly: for Christ Jesus the true and vndoubted *Messias* was then borne, *viz.* in the time of *Herode* King of Iurie. In vaine therefore doe the Iewes or any other looke for any other *Messias* to come after the daies of that *Herode*, in whose time (and not before) was the Scepter and all principalitie and gouernment departed vtterly from the house of *Iudah*: and therefore in his time, and neither before nor after, was the *Messias* to appeare and come, according to *Iacobs* prophecie.

Daniel the Prophet yet goeth neerer to work, and foreshewеth euen the verie day, and time of the day when the *Messias* should be slaine for the sinnes of his people: for in the first yeere of *Darius* sonne of *Ahasuerus* king of the Medes, about the time of the euening oblation, he prayed to his God for the people and their deliuerance, inasmuch, as then he perceiued that the seuentie yeeres of their captiuitie (foretold by *Ieremie*) were now come to an end.

So *Daniel* thus praying, about that time of the euening Oblation God sent his Angell *Gabriel* to signifie and shew vnto him, that at the verie beginning of his supplications, the commaundement came foorth for the returne of the people from their captiuitie, and to build again Ierusalem; and sheweth likewise that as the people had now beene in the captiuitie of Babylon seuentie yeeres, and then were deliuered from that their earthly bondage: so it should come to passe, that within seuentie weekes of yeeres, the *Messias* should come, who should finish wickednes, seale vp sinnes, blot out iniquitie, and bring in euerlasting righteousnesse, and be a deliuerer not onely from the outward, but from the spirituall Babylon, and hellish Egypt.

The words of the Angell be these following: *At the very beginning of thy Supplications, the commandement came forth: and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter, and consider the vision,*

Seuentie

Seuentie weekes are determined ouer thy people, and ouer thy holy Cittie to finish the transgression, and to seale vp sinnes, and to blot out iniquitie, and to bring in euerlasting righteousnesse, to seale vp vision and Prophetie, and to annoint the HOLY OF HOLIES, *or the* MOST HOLIE. *Know therfore and vnderstand, that from the going forth of the commaundement to bring againe the people, and to build Ierusalem vnto* MESSIAH THE PRINCE, *there shall be seuen weeks & threescore and two weekes, &c. After these threescore and two weekes shall* MESSIAH *be slaine, and not for himselfe, &c. He shall confirme the couenant with many for one weeke, and in the middest of the weeke hee shall cause the Sacrifice and the Oblation to cease.* For the better vnderstāding of which words, it must be remembred, that this word *Hebdomada*, signifying a week, or seuen, is sometimes taken for a week of daies, that is, seuen daies; and then it is called *Hebdomada diebrum*, a weeke of daies, as in this prophecie of *Daniel* he saith of himselfe, *that he did mourne three weeks of daies*: But at other times it signifieth the space of seauen yeeres, and then it is called *Hebdomada annorum*, a weeke of yeers, as in Leuit. 25.8. where it is said, *Thou shalt number vnto thee seuen weekes of yeeres*, that is, *seuen times seuen yeeres, which make fortie and nine yeeres.*

Expositon of Daniels prophecie.

Dan. 10.2.

Leuit. 25.8. & *cap.* 23. & *alibi postea.*

Now it is most certaine that these seuentie weekes are to bee vnderstood weekes of yeeres, and not of daies, for that euen by the Iewes owne confession, as also by the bookes of *Esdras* it is manifest, that the Temple and Ierusalem were many yeeres in building before they were finished. These seuentie weekes of yeeres therefore are seuen times seuentie yeeres, which make in a summe totall foure hundred and ninetie yeeres, within which time the *Messias* should be slaine: for from the going forth of the commaundement to bring the people backe againe, and to build Ierusalem, (which commaundement went foorth at the beginning of his supplications, which were the first yeere of *Darius*, as the Text sheweth) vnto the time that *Messiah* the prince was annoynted to preach the kingdome of God, which was after his baptisme, when hee

uen weekes, and threescore, and two weekes, that is, forty and nine weekes, which make foure hundred, fourescore and three yeeres: which number of yeares being rightly accounted from that time of *Darius*, wherein the commaundement went forth, are fully accomplished in the fifteenth yeare of *Tiberius Cæsar*, at which time Christ Iesus was baptized and annointed by the spirit of God, descending downe vpon him in the forme of a Doue, a voyce also being heard from heauen, saying: *This is my beloued sonne in whom I am well pleased.*

Yet is there one weeke more to make vp the number of seuentie, in the middest of which week the *Messiah* should be slaine, which came to passe accordingly: for in the middest of that weeke, that is, about three yeeres and a halfe after Christs baptisme, Christ Iesus the true *Messias* was put to death, and died for our sinnes, which was in the 18 yeare of *Tiberius Cæsar*. In vaine therfore do the Iewes or any other looke for another *Messias* to come after the daies of that *Tiberius Cæsar* the Romane Emperour.

4 The Scriptures doe shewe that the *Messias* should come of the seed of *Dauid*, according to the words of God, *I haue sworne vnto* Dauid *my seruant, I will prepare thy seed for euer, and will build vp thy seat to all generations.* VVhich cannot be applied to King *Salomon* his sonne (as the latter Iewes apply it:) for these words, that his kindome shall stand for euer, and for all eternity, cannot be verified in *Salomon*, whose earthly kingdome was rent and torne in peeces straight after his death by *Ieroboam*, and not long after as it were extinguished: neyther can they bee vnderstood of any terrestriall king, but they must needs be vnderstood of an eternal king, which should come of *Dauids* seed. The promise then made to *Dauid* for Christ to come of his seed, is againe repeated after his death by many Prophets, and confirmed by God, as in *Ieremie*, where God vseth these words: *Behold the daies come on, that I will raise vp vnto Dauid a iust seede, and he shall reigne a king and shall be wise, and shall doe iudgement and iustice vpon*

Psal. 88. 2. King. 7. 1. Chro. 22.

Ier. 23. 6. &c. & 33. 16.

earth

confidently, and this is the cause why men shall call him
inst God. All this was spoken of *Dauid* aboue foure hundred yeeres after *Dauid* was dead, which prooueth manifestly that the promises and speeches were not made vnto King *Dauid*, for *Salomon* his sonne, nor for any other temporall King of *Dauids* line, but for Christ, who was particularly called the son of *Dauid*: for that *Dauid* was the first King of the Tribe of *Iudah*, and not onely was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezechiel* (who liued about the same time that *Ieremie* did) the *Messias* is called by the name of *Dauid* himselfe: for thus saith God at that time to *Ezechiel*: *I will saue my flocke, neither shal they anie longer be left to the spoyle, I will set ouer them a sheepheard, & he shall feed them, euen* Dauid *my seruant, he shall feed them, and he shall be their sheepheard, and I will be their God, and my seruant* Dauid *shal be their Prince.* Ezech. 34. 3. &c.

In which words not onely wee that are Christians, but the latter Iewes also themselues doe confesse in the Thalmud, that their *Messias* is called *Dauid*, for that he was to descend of his seede.

Now then let vs see whether Iesus Christ our Lord did come of the seede of *Dauid*, as was foretolde the *Messias* should. It is plaine that he did, for neuer any man doubted or denied but that Iesus was directly of the tribe of *Iudah*, and descended lineally by his mother of the onely house of *Dauid* (as was foretolde hee should): which is confirmed most cleerely by the two Genealogies and pedigries set downe by Saint *Matthew* and Saint *Luke*, of the blessed Virgins whole descent from *Dauid* and *Ioseph*, that was of the same tribe and kinred with her: for according to the law of the Iewes, they vsed to marrie in their owne tribe. And therefore the Euangelists shewing the line of *Ioseph*, doe thereby also declare the linage and stocke of *Marie*, (the mother of Iesus) as beeing a thing then sufficiently knowne vnto all, though they speake no more. Luke. 3. Matth. 1.

Secondly, it is confirmed by their repayring vnto

Cæsar, that euery one should repayre to the head Citie of their Tribe and family, to be taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of the linage of *Dauid*, in as much as Bethlem was the proper Citie onely of them that were of the house and linage of *Dauid*, for that King *Dauid* was borne therein.

Thirdly, it may appeare by this, for that the Jewes who sought out all exceptions they could against him, yet neuer excepted this, nor alleaged against him, that he was not of the house of *Iuda*, nor of the house of *Dauid*; which they would neuer haue omitted, if they might haue done it with any colour: for such a speech (if it could truly haue beene spoken) would easily haue conuinced our Iesus not to bee the true *Messias*. But it appeareth they neuer doubted of this. Yea I adde further, that it remaineth registred in the Jewes Thalmud it selfe, that Iesus of Nazareth crucified was of the bloud royall, from *Zorobabel* of the house of *Dauid*. VVherewith agreeth that saying of *Paul* the Apostle, where he testifieth thus: *Iesus Christ was borne of the seed of Dauid acording vnto the flesh, though he were also the Son of God in power, according to the spirit of sanctification.*

Thal tract. Sanh. cap. Higmar. Rom. 1. 3, 4.

5 That the mother of Iesus was a Virgin, is plentifully testified by the Euangelists, and that so the *Messias* mother should be, the scriptures of the Jewes do sufficiently shew. For in *Esay.* 7. 14. It is told as a strange thing to King *Achaz* (and so it is indeed) that a Virgin should conceiue and bring forth a sonne, and they should call his name *Emmanuel*, that is, *God with vs.* Which could not be strange, if the Hebrew word in that place did signifie onely a young woman (as some later Rabbens doe affirme) for that is no strange or new thing, but common and ordinarie for yong women to conceiue and beare children: wherefore the Septuagints doe rightly translate the word *Parthenos*, which properly and fully signifyeth a Virgin, and so did also the elder Jewes vnderstand it, as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadarsan* (of singular credit among the Iewes) vpon these words of the Psalme: *Truth shall bud forth*

Rab. Sim. Bea. Iebai. in cap. 2. Gen.

gendred of the earth, but *Truth shall bud forth*, to signifie thereby that the *Messias* (who is meant by the word *truth*) shall not be begotten as other men in carnall copulation: he also citeth *Rabbi Berechias* to be of the same opinion: and finally *Rabbi Hacadosch* prooueth by art Cabalisticall out of many places of Scripture, not onely that the mother of the *Messias* shall be a Virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadosch* prooueth by the same art out of many texts of Scripture, that the *Messias* name at his comming shall be *Iesus*. And that the mother of the *Messias* should be a virgin, may further appeare in the prophecie of *Ieremie*, where God saith: *I will worke a new thing vpon earth, A woman shall enuiron or inclose a man*: which were no new thing, but vsuall and wonted, except it be vnderstood of a virgin that should beare a child.

Hadarsan Psal.14.
Rab.Mos. Had.in.Ge.25
Rab.Hacad.ad quæst.3.in Esa cap.9.
Rab.Hacad. in Esay.9.11.
Ier.31.22

6 Now because Christ Iesus by the wonderfull works and surpassing miracles which he did, being such as no man could doe (if he had beene but a bare man) as also by his heauenly doctrine, words and deeds, did declare himselfe to be the sonne of God, sent from the bosome of his Father, let vs also see as we haue found the *Messias* to bee man, so search whether he ought not to be God also. The sacred scriptures of the Iewes giue answer, that he ought to be God also, and so to bee both God and man. VVhich thing is signified by the Prophet *Esay*, wheu he saith: *They shall call his name Emmanuel, which is by interpretation, God with vs*. Againe the same *Esay* testifieth, that they shall call his name *wonderfull counsellor, the mightie God, the euerlasting Father, the Prince of peace*. Againe by *Esay* he is called *the issue of the Lord, and also the fruit of the earth, to signifie him to be both the Sonne of God, and the Sonne of man*. And *Ieremie* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousnesse*. And God himselfe saith of him, *Thou art my sonne, this day haue I begotten thee*. And *Dauid* proueth him plainely to be the sonne of God: for though he knew he should come of his

Esay.7.14.
Esay.9.6.
Esay 4.4.
Ier.23.6.& 32.26.
Psal.2.7.

Psal.110.1. *The Lord ſaid vnto my Lord, ſit thou at my right hand vntill I make thine enemies thy foot-ſtoole.* Sith *Dauid* calleth him *his Lord*, it is manifeſt that he taketh him not only to be man, but God alſo, euen the ſonne of God, the ſecond perſon in the Trinitie. This matter is teſtified almoſt euery where in the Scripture of the Iewes, and therefore I need not further to amplifie.

7 Yet becauſe the Iewes doe looke for the *Meſsias* to be a terreſtriall king which ſhould raigne in Iewrie, & ſubdue all their enemies with his terreſtriall power and force: wherein how groſſely they erre, as the premiſſes doe partly ſhew, ſo is it not impertinent here to ſpeake ſomewhat to conuince their ſo groſſe an opinion. For firſt, the time is paſt long agoe wherein the *Meſsias* ſhould come, and yet no ſuch terreſtriall king as they dreame of, hath beene raigning in Jewry: and therefore verie experience and knowledge of the times might teach them to abandon ſo fooliſh a conceit. Dan.2.44. Mich.4.5. Pſal.2. *Daniel* calleth him *the eternall king*. *Micheas* ſaith, *hee ſhall raigne for euer*: which cannot bee ſuppoſed of an earthly kingdome. Againe, *Aske of mee* (ſaith God to his Sonne, *the Meſsias*) *and I will giue vnto thee the heathen for thine inheritance, & the vttermoſt parts of the world for thy poſſeſſion.* Which words doe ſhew, that the *Meſsias* ſhould be an vniuerſall King, to rule not onely ouer the Iewes, but ouer the Gentiles alſo, euen ouer all the world. Againe it is ſaid, Pſal.72. *that he ſhal endure with the Sun, and before the Moone from generation to generation, hee ſhal raigne from Sea to Sea vnto the end of the world. All kings ſhall adore him, and all nations ſhall ſerue him, all tribes of the earth ſhal be bleſſed in him, and all nations ſhall magnifie him.* Gen.18. And it was told *Abraham*, that in his ſeed (that is, in the *Meſsias* which ſhould come of his ſeede) all nations of the earth ſhould be bleſſed. How then ſhould hee ouerthrow any nation for the Iewes ſake (as they dreame) when all nations were to receiue their bleſſing from him? In the prophecie of *Eſay*, Eſay.49.6. the commiſſion of God his Father vnto him is thus ſet downe: *It is too little that thou be vnto me a ſer-*

uant

be a light vnto the gentiles, that thou be my ſaluation vnto the vtmoſt parts of the earth. Euery where almoſt it is teſtified, that the Gentiles ſhould haue euery way as much intereſt in the *Meſſias* as the Iewes, and ſhould be as beneficiall vnto them. The *Meſſias* therefore, though he be tearmed a King, and is ſo indeed, yet is to be ſuppoſed a ſpirituall and eternall King (as the Prophets declare him) for it is too childiſh and fond to imagine him to be an earthly King, which ſhould raigne onely in Iudea, and be a great and mighty terreſtriall conqueror. Dooth not *Zachary* (as touching his ſtate in this world) ſhew, that he ſhould come poorly riding vpon an Aſſe? Zachar. 9.
Doth not *Eſay* ſay, that in this world he ſhould be a man deſpiſed, abiect, and of no reputation? Eſay. 53.
Dooth not *Daniel* expreſly ſay, that he ſhould come to be ſlaine, that with his ſacrifice he might take away ſinne, and ceaſe all other ſacrifices? Daniel 9.
Doth not *Zachary* ſay, that they ſhould look vpon him after they had pierced or crucified him? Zachar. 12.
And doth not the Prophet *Eſay* ſay of him, that he gaue his ſoule an offring for ſinne, and that he ſhould be lead as a ſheep to the ſlaughter, and as a Lamb dumbe before his ſhearer, ſo opened not he his mouth? Eſay. 53.
Where then is his pomp, when he was to be poor? Where was his earthly honor, when he was to be abiect and of no reputation? Where was his worldly conqueſt, when he was himſelf to be ſlaine? Where ſhould his fleſhly reſiſtance be, when he was not ſo much as to offer it, yea when his enemies were to lead him to death as the ſheep to the ſlaughter, and as a Lamb dumb before his ſhearer, not opening his mouth to ſaue himſelfe? Yea, how ſhould the Iewes thinke (if they would throughly conſider) that the *Meſſias* ſhould be ſuch a one as they dreame of, when they were the men that ſhould purſue him to death, and whom they ſhould look vpon when they had pearced him?

These things which haue bin ſpoken (though in very briefe and plaine ſort) are I truſt ſufficient to conuince the Iewes, that our Lord and Sauiour Jeſus Chriſt is that ſeed

of

whom all the Nations of the earth ſhould be bleſſed; and is in all points the very, true, certain, and vndoubted *Meſſias*, which was fore-promiſed and fore-told by their Prophets: for all things which were fore-told of the *Meſſias*, doo fitly, fully, and onely agree to him, and to no other. And therefore I conclude againſt them, that the Chriſtian religion (which we profeſſe, and which we hold deriued to vs from that Chriſt the true *Meſſias*, the author thereof) is the onely true Religion which is acceptable to God.

Chriſt the true Meſſiah: *ergo*, Chriſtian religion the true religion.

CHAP. III.

Wherein is ſhewed, that the Chriſtian religion is the onelye true religion, againſt the Gentiles and all Infidels of the world.

THat there is a God the Heathen haue euermore confeſſed, and that there is but one God (as the Chriſtian religion holdeth) all the learned ſort of the Heathen Philoſophers haue acknowledged: for howſoeuer they diſſembled at ſomtimes, & applied themſelues outwardly to the error of the vulgar ſort in naming of gods, yet ſurely they neuer ſpake of moe than of one God. Which thing may appear by *Plato* in an Epiſtle which he writeth vnto *Dionyſius* king of Sicily, wherin he giueth him a ſign when he ſpake in ieſt, & when in earneſt: *Hinc diſces tu ſcribam ego ſatis ne cum ſeriò, ordior epiſtolã ab vno Deo: cũ ſecus à pluribus. Hereby* (ſaith he) *ſhall you know whether I write in earneſt or not: for when I write in earneſt, I begin my letter with one God: and when I write not in earneſt, I do begin my letter in the name of many Gods.* And three of the moſt learned that euer profeſſed the Platonick ſect, *Plotinus*, *Porphyrius*, and *Proclus*, do all teſtifie & proue in diuers parts of their works (being themſelues but Heathens) that both themſelues, and their maſter *Plato* neuer beleeued indeed but one God.

The Heathen confeſſed one God.

Plato epiſt. 13. ad Dionyſ.

Plotin. Ennea 1. lib. 8. 1. 2. & En. 6. lib. 4. cap. 12. 3. 4.

Porph. lib. 2. de Abſt. & lib. de ſecta. cap. 2.

Procl. in Theolog. Platon. & lib. de Anima & dem. 1. 31. 42. 55.

Ariſtot le

ripateticks, though he were a [illegible] Aristot. de mundo.
search of nature, as that sometime hee seemed to forget God the authour of nature; yet in his old age, when hee wrote the booke of the world, hee resolueth the matter more cleerely, acknowledging also one God; and sayeth moreouer in the same place, that the multitude of gods was inuented to expresse the power of this one God by the multitude of his ministers. Whereby doth appear, that belike the foolisher sort of Heathens did imagine of God as of earthly princes: for they saw that euery earthly prince had a great many men Ministers, otherwise called seruants, and attendants vppon him, thereby to declare and shew his power, his magnificence, and high honour, and therefore they thought likewise that the greate and high God could not be sufficiently conceiued of, except it were supposed that he had a great number of inferiour gods waiting and attending vpon him, in like sort to shew his greatnes and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodisæus*, two principall Peripateticks do confirm at large. *Theoph. in Metaph. Alex. Aphro. lib. de prouid.*

Zeno the chiefe and Father of all the Stoicks was wont to say (as *Aristotle* himselfe reporteth) that *either one god, or no god.* Which opinion of One God, is auerred euery where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick seuerity: And before them by *Epictetus*, a man of singular account in that sect, whose words were esteemed Oracles: *Dicendum ante omnia, vnum esse Deum, omnia regere, omnibus prouidere:* Before all things (saith he) wee must affirme that there is one god, and that this god gouerneth all, and hath prouidence ouer all.

As for the Academickes, although their vsage was to doubt and dispute euery thing, as *Cicero* seemeth to doo in his discourse concerning the gods; yet at last hee concludeth in this point with the Stoicks, who beleeued *one God.* And as for *Socrates*, who was the Father & founder of the Academick secte, (and who was iudged by the Oracle of *Cicero lib. de natura Deor. Apuleius Aleg. & Laert. in vita Socrat.*

Apol.o

of gods among the Gentiles.

All these four sects of Philosophers then (who in their time bare the credit of learning) made (as we see) profession of one God, whē they came to speak as they thought. And yet if wee will ascend vp higher to the dayes before these sects began, that is, to *Pythagoras*, and *Archytas Tarentinus*, and before them againe to *Mercurius Trismegistus*, that was the first parent of Philosophie to the Egyptians, we shall find them so playne and resolute herein, as none can be more. It is true that the Heathen did honour such men as were famous (either for their valiant acts, their singular inuention in matters, their good turnes to others, or their owne rare guifts and qualities aboue others) with their title of gods, but yet they beleeued not that those men were gods: yea, they knew them to be no other then mortall men, which thing *Trismegistus* sheweth, when he saith: *Deos non naturæ ratione, sed honoris causa nominamus:* We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we thinke them to bee so, but because vnder that title, we would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words: *The life of man* (sayth he) *and common custome, haue now receiued to lift vp to heauen by fame and good will, such men as for their good turnes are vncommted excellēt: and hereof it commeth that Hercules, Castor, and Pollux, Æsculapius, and Liber, (which were but men) are now reckoned for gods.* *Perseus* likewise *Zenoes* scholler testifieth the same: And therfore did the Grecians truly think, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first than mortall men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others died; because the memory of them should not dye with them, but remayn as presidents to follow, or as persons to be admired as those that were liuing coulde not bee con-

Vide apud Plutarch. de placit. Philos. Trismeg. in pœman. & in Asclep.

Trism. in pœman. cap. 2, 3, 4, 5. & c. in Asclep. c. 2, 3, 6. &c.

Cicero his opinion concerning the gods of the Painims.

Perseus his opinion. *Herod. lib. 1.*

tent

fes; but also would not haue their pictures or images drawne, and set vp somewhere for posterity to behold.

Hereof it came that they after a while began (as mans naturall corrupt inclination is too prone that way) to giue honour and to doo reuerence vnto them: and not so contented, they proceeded further, and builded Altars and Temples vnto them, and at length consecrated Priests, and appointed certayn rites, ceremonies, and sacrifices to be done there. The Diuell hereupon taking occasion and fit opportunity (purposing alwayes to seduce the world, and to hold them in error so farre foorth as he might) entred at last into those Altars (which were dedicated to those men) and vnder the names of those men, made a way to haue himselfe worshipped (in steed of the true God.) For true it is which the sacred Psalme witnesseth: *That the gentiles sacrificed their sonnes and daughters vnto diuels.* And which *Paul* saith, that *whatsoeuer the Gentiles offer, they offer vnto Diuels*, and not to God. For the Diuels being entred into those Altars, receiued their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should be the stronger, vnder the names of those men they would yeeld foorth aunsweres to such as came to demaund any questions of them, and those theyr aunswers were written by their Priests, and called Oracles, and with such sleights those diueliſh spirits bewitched the world and deceiued them. Of which their Oracles more shall be spoken hereafter: But here first I make this argument against them.

The beginning of Idolatrie.

Psal. 105.

1. Cor. 10. 20.

They which (howsoeuer ignorantly) worship diuels, are farre from the true Religion: this is plaine.

But the Gentiles worshipped Diuels: Ergo, &c.

That the Gentiles worshipped Diuells (not GOD) may appeare, first by this reason, for that those theyr Gods allowed (yea required) not beasts, but men to be sacrificed vnto them, delighting themselues in such infinite murders and manslaughters, as were most cruell and vnnaturall, signifying themselues to be thereby appeased, wherein God

...de In-
...ar. lib. 5.
cap. 8.

Iland Salamis, a man was sacrificed to *Agraulis*. To *Diomedes* in the temple of *Pallas*, a man was offered, who beeing thrice led about the Altar by young men, was at last by the Priest runne thorough with a speare, and put into the fire and burnt. Among the people of Cyprus, *Teucrus* sacrificed humane sacrifice vnto *Iupiter*, and left the same to posterity to follow. To *Diana* likewise humane sacrifices were offered. The like was doone to *Hesus* and *Teutates*. Amongst the AEgyptians three men a daye which were sought out (if they were cleane) were sacrificed to *Iuno*. Amongst the Lacedemonians they were wont to sacrifice a man to *Mars*. The Phœnicians in the calamitous times of warre and pestilence, were wont to sacrifice vnto *Saturne* their dearest friends. The people called Curetæ sacrificed children vnto *Saturne*. At Laodicia a Virgin was sacrificed to *Pallas*. And amongst the Arabians, euery yeere a childe was sacrificed and buried vnder the Altar. Also the Thracians, Scythians, the Carthaginians, and almoste all the Grecians (especially when they were to goe to warre) sacrificed a man. All barbarous Nations haue done the like, yea, the Frenchemen and Germanes: yea, the Romanes themselues did the like sacrifice, as namelye to *Saturne* in Italie, a man was sacrificed at the Altar: and not onely so, but he was also to be cast down from a bridge into the riuer Tyber. *Dionysius Halicarnassæus* writeth, that *Iupiter* and *Apollo* were maruellous angry, for that the tenth part of men were not sacrificed vnto them, and therefore sought they reuenge vpon Italy. *Diodorus* reporteth, that the Carthaginians when they were ouercome of *Agathocles* King of the Sicilians, thought their gods to be angry with them, and therfore to appease them sacrificed vnto them two hundred of the noble mens Sons at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the gentils (which they thus worshipped and sacrificed vnto) were meer Diuels, considering that such monstrous vnkind, and

Dionys. Halicar. l. Antiqu.

vnna-

God the more, were the appeasements of their anger and wrath?

Againe, these gods of the Gentiles were not onely well pleased with the sacrifices of the blood of men, but also well liked and allowed of fornications, adulteries, and all vncleannesse. For at Alexandria the Image of *Saturne* was most deuoutly worshipped, whose Priest *Tynannus* by name, brought certaine Matrons of the Citty, which he had selected out vnto that Image, or Idoll, as being sent for by their god, & there when the lights were put out, had to do with them in the name of that their god. Also among the *Nasamones* it was the custome that the Bride the first night after her marriage should lie with all the guests, in honour of the goddesse *Venus*. I therfore conclude, that those gods of the gentiles which delighted in the slaughter of men, & likewise in their filthines & vncleannes, must needs be Diuels: for the kind & righteous God can abide none of these things, as any mans own reason, sense, and vnderstanding may teache him. *Polid. de Inuent. lib. 5. cap. 8.*

Another argument to proove that the Gods of the gentiles were Diuells, is this: because the Oracles which they gaue foorth in matters meerly contingent, were eyther false, or else so ambiguous and vncertain, as that they were deceitfull, and therefore could not come from God, but from the Diuel. This falshood and deceitfulnes of their Oracles *Porphyry* himself, the great patron of Paganisme, testifieth in a speciall book of the aunswers of the gods, wherein he professeth, that he hath gathered truly without addition or detraction, the Oracles that were most famous before his time, with the false and vncertayn euent thereof: in consideration of which euent, he setteth downe his owne iudgement of their power in predictions after this manner: *The gods doe foretell some naturall things to come, for that they obserue the order of their naturall causes: but in things which are contingent, or doe depend vpon mans will, they haue but coniectures, onely in that by their subtiltie and celeritie they preuent vs: but yet they oftentimes lie, and deceiue* *Porphyr. lib. de respons. & oracul.*

Porphyry, of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians named *Oenomaus*, who for that hee had bin much delighted with Oracles, and more deceiued, wrote also a speciall booke in the end, of their falshood and lyes, and yet sheweth that in many things wherein they deceiued, it was not easie to conuince them of open falshood, for that (cunningly) they would inuolue theyr aunswers (of purpose) with such obscurities, æquiuocations, amphibologies, and doubtfulnes, as that alwayes they would leaue themselues a corner wherein to saue their credits. As for example, when *Cræsus* that famous and rich King of Lydia, consulted with the Oracle of *Apollo*, whether he should make war against the Persians, and therby obtaine their Empire; the Oracle gaue answer thus: *If Cræsus without feare shall passe ouer Halys*, (which was a riuer that lay between him and Persia) *hee shall bring to confusion a great and rich kingdom.* Vpon which words *Cræsus* passed ouer his Army in hope to get Persia, but he lost Lydia his own kingdom, and so was deceiued by that vncertayn Oracle.

Oenomaus de falsitate oraculorum, & de artificibus malefic.

Like answer gaue this Oracle of *Apollo* to *Pyrrhus* king of Epirus, demanding whether he should prosper in the war against the Romanes; for it was deliuered in these words: *Aiote Æacida Romanos vincere posse:* I say that the son of AEacus the Romanes may ouercom. Vpon which Oracle, *Pyrrus* the Son of *Æacus* thinking to be the Conquerour, was himselfe vnquisht by the Romanes.

A number more such Oracles there were wherewith the world was deceiued, that trusted them: but I need not recite them, for (as it appeareth) the Oracles and answers which their wicked Spirits gaue foorth in matters future and meerly contingent, were such as might be taken and construed two waies, and therefore their worshippers (if they had bin wise to haue noted their cunning and deceitfull answers, containing no certaynty at all) they had bin as good neuer to come at them to inquire of any mat-

whereby they might certayn as doubtfull, and as vnresolued as they were at first, & so depart home as wise as they came, or rather more fools thā when they went. But what might be the reason why these diuels or diuelish spirits, gaue no certayn answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest, for no doubt they would if they could, that so their credit might haue bin the more: But it was a thing not in their power, but onely reserued vnto God, to know and foretell certaynly the things that are to come: for herein God prouoketh all the gods of the gentiles to make triall and experience of their power in these words: *Declare vnto vs* (sayth he) *what shall ensue hereafter, and thereby we shall know that ye are gods indeed*, Which Esay. 41. 23. showeth that the certayn foretelling of things future, doth manifest a diuine power, whereof these diuelish spirits are not partakers: for had these wicked spirits such a power in them, as certaynly to know and foretell such things as were to come; out of al doubt they would then haue giuen such certayne, playne, and vndoubted Oracles and answers in this behalfe, as would haue purchased them euerlasting credit in all the world. But now the falshood and vncertaynty and deceitfulnes of them, haue got them iustly perpetual discredit in all the world, & manifested them to be no better than lying spirits, whose worshippers were miserably deluded by them (as euē the Heathen themselues haue testified.)

Hauing thus briefly, yet I trust sufficiently, disprooued the religion of the gentills, as being a cruell, wicked, false, lying, and deceitfull religion, hauing in it no certaynty at all whereuppon men might rest, or assure themselues; it remayneth now that I shew and proue against them the truth of the Christian religion, which we professe. Where the first argument, to shew the powerfull and vndoubted truth thereof, shall be this: namely, the confession of the gods of the gentiles, that is, of Diuells and hellish spirits themselues, who haue giuen testimony there of, euen to

their owne vaine pleasures, euen about the time of Christ his appearing, the world (who should be the light of the Gentiles) drew neere and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his owne that demaunded him of true religion, and of God: to whom he answered thus in Greek: *O thou vnhappy Priest, why doest thou aske me of God, that is the Father of all things, and of this most renowned King, dear and only Son, and of the spirit that containeth all &c. Alas that spirit will enforce me shortly to leaue this habitation and place of Oracles.* The other Oracle was to *Augustus Cæsar*, euen about the very time that Christ was ready to appeare in the flesh: for the sayd Emperour now drawing to age, would needs goe to *Delphas*, and there learne of *Apollo* who should raigne after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had been very liberall in making the great sacrifice called *Hecatombe*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speake) vttered these strange words vnto him: *An Hebrew childe that ruleth ouer the blessed gods, commaundeth me to leaue this habitation, and out of hand to get me to hell. But yet doe thou depart in silence from our altars.* Thus it appeareth, that this Hebrew child (which is our Christ Iesus) hath power ouer the gods of the Gentiles, to command them vnto hell, from whence they came, to enioyne them silence, and to remoue them from their habitations. And therefore the religion of this powerfull Iesus (whereof he is the author) must needs, cue by the acknowledgement of the Diuells themselues (whom he doth command) be the true religion.

Suidas in Thulis, & Porphyr. & Plut. de Oracul.

Suidas in vita Augusti. Niceph. lib. 1. hist. c. 17.

2 Another argument of the diuinity and truth thereof is this: namely, that it hath remoued by the puissant force thereof, all the gods of the Gentiles, in despite of them, ceased their Oracles, and driuen them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came)

Attem-

Aristarchus omnes Deos vna, shall weare out all the gods of the earth. The truth whereof, all the world doth now see cleerely to be certain and vndoubted by the euent. *Sept. 2.*

The Oracles and answeres of these Gods, euen in *Ciceroes* time (as *Cicero* himselfe witnesseth, who liued somewhat before the comming of Christ) began to cease and at last by little and little they ceased all together, and were vtterly extinct. It is reported that in Egypt (when Christ was there with *Ioseph* and his mother *Mary*) all the Idolls of that foolish and superstitious Nation fell down of theyr owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices vnto those gods ceased, as also the Oracle of *Apollo*, and all other Oracles became dumb. Wherfore *Iuuenall* saith, *Cessant oracula Delphis*, that is, The Oracles cease at Delphos. And another Poet saith: *Cicero lib. de diuin. 2.* *Plyd. lib. 5. cap. 8.* *Iuuenal.*

Excessere omnes adytis, arisque relictis,

Di quibus imperium hoc steterat, &c. that is: All the gods whereby this Empire stood, haue departed from their temples, and left their Altars and place of their habitation. *Plutarch* affirmeth the like, and is much busied to searche out the cause and reason of the ceasing of theyr Oracles, who being a Heathē was much troubled herewith, gessing at the matter, & vainly deuising fond conceits in his brayn, not able indeed to pearce into the very cause thereof. But *Porphyrie* (euen that great patron of Paganisme, and enemy of Christian Religion) can teach him or any other the true cause thereof, shewing them that since the comming of Iesus, their gods are dumb, and can doo them no good, but all are gone and departed from them. His words be these: *Nunc verò mirantur (inquit) si iam multos annos ciuitas peste vexetur, cùm & Æsculapius & alij dij longè absint ab ea postrāenum quàm* IESVS *colitur, nihil vtilitatis à dijs consequi possimus*: Now (saith he) they marueyl why this city is so many yeers vexed with pestilence, when as (indeed) *Æsculapius* and other gods be far gon and departed from it: for since the time that *Iesus* is worshipped, all our gods haue bin vnprofitable to vs. Consydering thē that Iesus (the author of the christian religion) hath silenced & vtterly de- *Plutarch. de defectu oracu-lorum.* *Porphyr. ad uerſ. rel. chriſt.*

euen (shew) his religiō must needs be the only true religiō.

4 What should I say more? euen the gentiles themselues, the most ancient, and the best, haue testified of Iesus Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the Iew and gentile, and to make them both one people in the seruice of his Father: here-hence it is that he was fore-told, and not altogether vnknown or vnheard of to both these Nations, and therefore diuers fore-warnings and significations of him were left, as well amongst the gentiles as the Iewes, to stirre them vp to expect his comming. For, first by the consent of writers it is agreed, that in those auncient times there were three famous men that liued together: namely *Abraham* (who descending from *Heber*, was the father or beginner of the Hebrews, who were afterwards called the Iews) and with him *Iob*, and *Zoroastres*, that were not of that linage of *Heber*, but (as we call them for distinctions sake) Heathens or gentiles. *Iob* (wee know) testifieth of Christ, calling him the *Redeemer*, and was most assured to see him one day with his owne eyes, and none other for him, although worms should destroy that body of his (as he himselfe testifieth.) *Zoroastres* liuing thus in *Abrahams* time also, might (by account of Scriptures) see or speake with *Noe*: for *Abraham* was borne 60. yeares before *Noa* deceased: and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authours in his name, there be found very many playne speeches of the Sonne of god, whom he calleth *Secundam mentem*, the second mind: but much more is to be seene in the writings of *Hermes Trismegistus* (who receiued his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest vnderstanding of this second person in Trinity: whom *Hermes* calleth *The first begotten Son of god: his onely Sonne: his deare, eternall, immutable, and incorruptible Son, whose sacred name is ineffable:* So are his words. And after him again amongst the grecians

Eusebius in Chro.

Iob. 19. 25. 26. 27.

Clem. Alex. li. 1 Strom. & Orig. lib. 6. contra Celsum. & Procl. lib. 2. & 3. Parm. Plato. Herm. in Pœmand. cap. 1. & deinceps.

wer-

were *Orpheus*, *Hesiodus*, and others, that vttered the like speeches of the Sonne of God, as also did the Platonists, whose words and sentences were too long to repeate. Moreouer the Gentiles must remember, that they had also some Prophets among them: for *Balaam* was a Prophet among the Gentiles, and a Gentile, and he is such a one as testified of Christ, and of the Starre that should appeare at his birth, by meanes of whose prophecy (it should seeme) the wise men in the East seeing that Star, were assured that Christ was borne, and therefore came a long iourny to Iudea to see him (as one *Gospell* sheweth.) The same Starre is mentioned by diuers Heathen writers, as by *Plinie* vnder the name of a Comet (for so they teatme all extraordinary Starres) which appeared in the latter dayes of *Augustus Cæsar*, and was farre different from all other that euer appeared. And *Plinie* saith of it: *Is cometa vnus toto orbe colitur*: That onely Comet is worshipped throughout all the world. *Calcidius* a Platonicke doth say, that the Chaldean Astronomers did gather by contemplation of this Starre, that some God descended from heauen to the benefite of mankind.

Numb. 24.

Plin. lib. 2. cap. 25.

Calcid. apud Marsil. Ficin. tract. de Stella mag.

The Gentiles also had certayne women called *Sibylla*, which were Propheteſſes, who being endued with a certayne spirit of prophecy, vttered most wonderfull particularities of Christ to come: one of them beginning her Greek meeter in these very words: *Know thy God, which is the Sonne of God.* Another of them maketh a whole discourse in greeke verse called *Acrostichi*, expressly affirming therein, that Christ Iesus (by name) should be the Sauiour, and that he was the Sonne of God, and expressly saying that he should be incarnate of a virgin, that he should suffer death for our sinnes, and that he should bee crucified, that he should rise againe and be exalted into the glorious heauens, and from thence (at the time appoynted) and at the day of the resurrection of all flesh, come again to the last iudgment. Of these *Sibyls* there were ten in number; and talking of his first comming into the world, they also say, that *Ruilaus cum stellis monstrabit*: A blazing

Lact. contra Gent.

Sibyl. Samia apud Beruf.

Star shall declare him. These *Sibyls* speake so plainly of Christ Iesus, as the Prophets amōg the Iews did, yea more plainly, and as plainly as may be, and in manner as fully as our Gospell speaketh: and therefore if the Gentiles will beleiue their own Prophets, they must likewise beleiue the Christian religion (whereof Iesus Christ is the author, of whom they aboundantly testify.) Now, least it might be thought by some suspicious heads, that Christiās haue deuised & inuented these things, as also that it may yet more fully appeare, that Christ before his comming was notified ouer the world, by meanes of those verses of the *Sibyls*: it must be remembred, that *Marcus Varro* a learned Romane (who liued almost a hundred yeares before Christ) maketh mention at large of the *Sibyls* (who in number, he sayth, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Festella* (another Heathen) doo affirme, that the writings of the *Sibyls* were gathered by the Romanes, from all parts of the world, where they might be heard of, and layd vp with great diligence and reuerence in the Capitoll. *Sibylla Erithraea*, who made the former Acrostick verses, testifieth of her selfe (as *Constantine* the Emperor doth record) that she liued about six hundred yeares after the flood of *Noe*: and her countryman *Apollodorus Erithraeus* & *Varro* do report that she liued before the war of Troy, and prophecied to the Grecians that went to that war, that Troy should be destroyed, (as it came to passe) which was more than a thousand yeares before Christ was borne. *Cicero* also (that died more than forty yeares before Christ was borne) translated into Latin the former Acrostick verses, (as *Constantine* sayth) which translation was to be seen in his works, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sibylla*, *lib. 1. de Diuinatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Cæsar* (before our Sauiour Christ was borne) had such speciall regard of the sayings of the *Sibyls*, that he laid them vp in more strayter order than before, vnder the Altar of *Apollo*, in the hill Pa-

Varro lib. de reb. diuin. ad Cæsarem. Pont. Max.

Festus. cap. de 15. viris.

See the oration of *Constant. in Euseb. lib. 4. cap. 32. de vita Const.*

Cic. lib. 2 de diuinat. Suetō. Tranq. cap. 3. de vita.

Palatine, where no man might haue the sight of them, but by speciall licence. And so much for the credit of the *Sibyls*, who gaue full testimony of our Sauiour Iesus Christ (by name): and therefore if the Gentiles will beleiue them (who were their own Prophets, and highly reuerenced of all the world) they must also beleiue our Gospell, and the Christian religion to be the only true religion. Lastly, the Gentiles might haue the vnderstanding of Christ the *Messias* by the Hebrew Scriptures, which were in the greek language diuers ages before Christ was borne. For *Ptolomy* King of Egypt, which had the famous Library, was studiously inquisitiue to search out the originall of all Nations and religions, and he found that the people of the Iewes was the most ancient, and that they only had the most certayn and vndoubted history of the creation of the world: and therfore he sent vnto them, to send to him from Ierusalem 70. men, by whose helpe the sacred Bible might be trãslated out of Hebrew into their tongue, which was don accordingly. As also the Gentiles might haue knowledge of this *Messias*, either by accesse into the Iewish country, or by the accesse of the Jews into their country: as namely by their long bondage in Egypt, as also their long captiuity in Babylon, &c. But I conclude this matter thus: Sith the Prophets of both Iewes and gentils (that is to say, the Prophets of all the world) haue giuen full, playn and euident testimony of Jesus Christ the sonne of God, that therefore his religion is the only true religion, and all other to be reiected and detested.

5 That religion which is most ancient is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth or wandering from truth) but the religion whereof Christ is the author, is the most auncient (in as much as Christ the author thereof is the most ancient of dayes, being the Sonne of God, as also because he is testified of by the Hebrew records, which are the most ancient writings in the world:) *Ergo*, the Christian religion is that which must needs be the onely true religion in the world. For it is a true saying of *Tertullian*, *Verum quod pri-*

Tyrwh. contra Prax.

mum, quod posteriùs adulteratum est. That is true which is first, and that is adulterate which is not the first. That the Hebrew records doo testifie and foreshew Christ to com, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam* the first man that euer God made, vnder the name of the seed of the woman, that should break the Serpents head: he was foretold to *Abraham*, that he should come of his seed, in whom all the Nations of the earth should be blessed.

Iacob foretold of him, calling him *Shilo*, and that he should be the expectation of the Gentils. God telleth *Moses* of him, and fore-sheweth to him that he should be the Prophet, whose voyce all should heare and obey, &c. Considering then that he is come, & that he is the very same that was foretold by the writings of *Moses*, & by the Hebrew records, which are the most ancient records of the world, I conclude, that his religion (whereof he is the authour) is the only true religion.

Eusseb. libr. 10. de præpar. Euang.

The antiquity of the Hebrew history to be long before all other, is acknowledged by the heathen themselues, and therefore I need not to proue it: only this I say, that *Eupolemus* and *Eusebius* also doo say, that letters (which are the beginning of words that should be written) were first found out by *Moses*, and by him deliuered to the Iews, and that the Iews taught them to the Phœnicians, and that lastly the Grecians receiued them of the Phenicians: and therefore the Hebrews must needs be they, amongst whom the first & most ancient records of the world were to be found, as *Ptolomy* also King of Egypt did find and affirme, and therefore made much of the Hebrew scriptures. Now then for as much as the Hebrew writings and histories be the most ancient, they must also needs be supposed true, in as much as in themselues they all agree in a sweet harmonye, and no other records are able to disproue them: ea, if men wil be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other history which is auncient, and long before their times? But because some are of so little beliefe

(al-

(although the Hiſtory do ſufficiently giue credit to it ſelfe) yet for better ſetling of their minds in this behalfe, I will briefely ſhew, that euen the heathen Hiſtoriographers and writers doe confirme the ſame, that ſo the credit and reuerence due vnto *Moſes* may be reſerued, & wicked tongues that barke againſt him may be ſtopped. The very heathen and prophane writers themſelues that ſpeake of *Moſes* ſpeake of him moſt reuerently, in ſo much, that *Trebellius Pollio* ſpeaking of *Moſes*: *Solum Dei familiarem vocat*: Doth call him the onely man with who mGod was familiar. *Cornelius Tacitus*, although he ſpeaketh what he can againſt the religion of the Iewes, yet cannot diſcredit *Moſes* hiſtory, but is inforced to confeſſe (according to the hiſtory written by *Moſes*) that after there were botches and ſwelling ſores ſent into the land of Egypt, which were noyſome both to men and beaſts, the king of Egypt then tooke order, that the people of the Hebrews ſhould go out of his land, and depart whither they ſhould be directed. *Procopius* alſo mentioneth *Ioſuah* the ſonne of *Nun*, *Moſes* ſucceſſor, and ſaith that the people of Phenicia, for feare of *Ioſuah* and of the Iſraelites, left their owne countrey, and departed into Affricke; he mentioneth likewiſe the Iebuſites, Gergeſites, and the other people named in the ſacred Bible. *Orpheus*, one of the moſt ancient writers next to *Moſes*, and an heathen, doth mention the two Tables of ſtone, wherein the law of God was written, and wiſheth moreouer all ſuch as be ſtudious of vertue, to learne out of his verſes diuine knowledge, *Whereby* (ſaith he) *they ſhall vnderſtand and know the author of the world, which is one God, which created all things, cheriſheth all things, nouriſheth all things, who is not ſeene with humane eyes, but is perceiued onely by the mind: which doth no harm to mortall men, in ſo much as he is the cauſer and procurer of all good things.* Furthermore, he addeth, *that no mortall man hath ſeene God at any time, except onely a certaine moſt godly old man that came of the Chaldeans* (viz. *Moſes*). At laſt he concludeth with this ſaying: *That he had learned theſe things out of the monuments which God in times paſt had deliuered in two Tables of ſtone.*

Treb. Pol. in Claud.

Tacit. Annal. lib. 21.

Iouis. Linus also saith, that God created all things, and in the seuenth day had finished all things. *Homer* also and *Hesiodus* testifie the same, the one saying that the seuenth day did perfect and finish all things, the other, *Septimam lucem fuisse sanctam & præfulgidam*: That the seuenth day was most holy and bright. How the earth was without forme before it was fashioned by God, *Ouid* testifieth, calling it a *Chaos*, which is *rudis indigestáque moles*, a rude and vnfashioned heape: which *Homer* and *Hesiodus* also testifie, calling it *Hyle*, a certaine vnshapen and rude matter, which God afterwards brought into good forme and fashion. These haue testified, we see, of the creation of the world, (which is the great maruaile of maruailes) affirming in a manner the very words of *Moses* which he writeth in Genesis, shewing that the world had a beginning, and that God created heauen and earth, and all therein in seuen daies, and that the seuenth day was holy vnto the Lord.

Vide Plut. de placit. Philos.

And this truth of *Moses* history concerning the creation of the world, all the chiefe and best learned Philosophers amongest the heathen did also firmely beleeue. The flood that drowned the world, which we call the floud of *Noe*, not onely *Ouid* testifieth in his Metamorphosis, but also diuers ancient heathen writers, namely *Berosus Chaldæus*, *Ieronymus Egyptius*, *Nicholaus Damascenus*, *Abydenus*, and others (according as both *Iosephus* and *Eusebius* do proue.)

Iosephus lib. 1. de antiq. Iud. Eusebius lib. 9. de præp. Euang.

Concerning the tower of Babylon, and confusion of tongues there (which *Moses* recordeth *Gen.* 11.) testimony is giuen by *Abydenus* that liued about king *Alexanders* time, and by *Sibylla*, and by the words of *Hestiæus* concerning the land of *Sennar* where it was builded: and these Gentiles doe shew by reason, that if there had not been some such miracle in the diuision of tongues, no doubt but that all tongues being deriued from one (as all men are of one Father) would still haue retained the same language, which we see, was seene long, not to be in the world: the difference of languages in the world is a proofe of that confusion of tongues.

Eusebius lib. 9 de præp. c. 4.

Of

named *Berosus Chaldæus*, *Ieronymus Ægyptius*, *Nicholaus Damascenus*, *Abydenus*, but also *Manetho*, that gathered the history of the Egyptians, *Molus Hestiæus* that wrote the Acts of the Phenicians, *Hesiodus*, *Hecatæus*, *Abderita Helanicus*, *Acusilaus*, and *Ephorus* do testifie, that these first inhabitants of the world did liue so long. And they alleadge the reason thereof to be for the multiplication of people, and for the bringing of all sciences to perfection, especially Astronomy and Astrology, which (as they write) could not be brought to any sufficient perfection by any one man that had liued lesse than fiue hundred yeeres; in which space the great yeere (as they call it) returneth about.

Of *Abraham* and his affaires I haue alleaged somewhen writers before, as *Berosus*, *Hecatæus*, and *Nicholaus Damascenus*: but of all others, *Polybistor* alleadgeth *Eupolemus* most at large of *Abraham* being in Egypt, of his fight and victory in the behalfe of *Lot*, of his entertainement by king *Melchisedech*, of his wife and sister *Sara*, and of other his doings, especially of the sacrifice of his sonne *Isaac*. To whom agreeth *Melo* in his bookes written against the Iewes, and *Artabanus*, of the strange lake whereinto *Sodome* and *Gomorrha* were turned, by their destruction, called *Mare mortuum*, the dead Sea, where nothing can liue: both *Galen*, *Pausanias*, *Solinus*, *Tacitus*, and *Strabo*, do testifie and shew the particular wonders thereof.

Alex. Polyhist. lib. de Iudaica historia.

Galē. de simpli. Paus. in Elia. Solin. & Polyhist. Tacit. libro 5 vlt.

From *Abraham* downe to *Moses*, writeth very particularly the said *Alexander Polyhistor*, albeit hee mingleth sometime certaine fables: whereby appeareth that hee tooke not his story wholy out of the Bible. And he alleageth one *Leodemus*, who (as hee saith) liued with *Moses*, and wrote the selfe same things that *Moses* did: and with these also doe concurre *Theodotus* a most ancient Poet, *Artabanus* & *Philon*, Gentiles. And therefore it is manifest that *Moses* history (as also all the rest of the sacred & canonicall scriptures) is no fable or feined matter (as the diuel would make vs beleeue) but a true, certain, & most vndoubted

history

substancially shewed also euen by the heathens writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his owne power, but by the power of God, do sufficiently giue credit vnto him: of whom and of whose acts do beare witnesse, not onely the forenamed (especially *Artabanus* in his booke of the Iewes) but many other also (especially *Eupolemus*) out of whom *Polyhistor* reciteth very long narrations of the wonderfull and strange things done by *Moses* in Egypt. Yea, the miracles done by him, the greatest enemies that euer he had in the world, that is *Appion* in the fourth booke against the Iewes, and *Porphyrie* in his fourth booke against the Christians do confesse. And *Porphyrie* adioyneth more for proofe thereof, namely, that he found the same things confirmed by the storie of one *Sanconiathon* a Gentile, who liued (as he saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were done by Art Magike, and not by the power of God. But first where could *Moses*, a simple sheepheard, learne so much Magicke? Or why could not then the great Magicians of Egypt eyther doe the like, or at leastwise deliuer themselues from those plagues that were in Egypt, (especially since their study was in Art Magick from their infancy?) yea, why did they cry out, *The finger of God is heere*, when they could not doo as he did? Or let them aunswere why *Pharao* king of Egypt did speake to *Moses* and *Aaron*, saying: *Pray yee vnto the Lord, that hee may take away the frogs from mee and from my people.* His great Magicians belike could not doe it, yea he signifieth in that speech, that none can do it but God, yea, and that neither *Moses* nor *Aaron* could doe it any otherwise than by praying vnto God. And indeed *Moses* and *Aaron* did by prayer vnto God effect it, at the very same time that the king did appoint it to be done: that he and all the world might know that there was not any like vnto the God of Israell.

Appion lib. 4. contra Iudeos. Proph. lib. 4. aduersus Christian.

Exod. 8. 18.

Exod. 8. 9, 10. 11. &c.

Where did you euer heare of such workes done by Art Magicke

Magicke as *Moses* did? When he diuided the great and mightie redde Sea, that the people of Israell might goe through the dry land? When the waters came together againe vpon *Pharao*, and all his hoste, & drowned them, and all their glory in the Sea? When he called so many Quailes vpon the Iudaine into the Campe, as sufficed to fede fiue hundred thousand men, beside women and children? When he made a very Rocke by smiting it, to yeeld forth aboundance of water, sufficient for the whole company of Israell? When he caused the ground to open and swallow downe aliue, three of the greatest of his Armie, *Corah, Dathan*, and *Abiram*, together with their tabernacles, bagges and baggages?

*Exod.*14.
*Exod.*16.
*Exod.*17.
*Numb.*16.

Beside, what wondrous workes or miracles soeuer *Moses* did, he alwaies acknowledged to come from God, reiecting vtterly all glory from himselfe, and attributing and yeelding all the glory vnto God. Againe, in his writings he doth not excuse nor conceale his owne shame, nor the sinne of his people, no not the sinne of *Aaron* his owne brother, nor of *Mary* his sister, not of *Leui* his grandfather, nor of any other of his linage and kinred? Neyther did hee once seeke or goe about (although hee were in place of power and authority to doe it) to bring in any of his owne Sonnes into the rule and gouernment after his decease (although hee had many) but left the onely rule and gouernment vnto a stranger, named *Iosuah*, as God commaunded.

*Deut.*32.
*Gen.*49.
*Numb.*12.
*Deut.*14.
*Deut.*3.
*Numb.*27.

All which things do shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his works, was no man of ambition, or of worldly spirit, but a meeke, humble, dutifull, obedient, and faithfull seruant of God in all matters.

The history of *Moses* therefore being the most ancient, and the same being most vndoubted and certaine true, in so much as he and his history doe plentifully testifie of Christ, which was to come, and should be heard in all that he should say and teach; it remayneth that his religion which he hath taught vnto the world, is the onely true religion,

ligion, and all other religion (not grounded on the like antiquity and truth) to be abandoned.

None can discredit *Moses*, nor the Psalmes, nor any of the Prophets amongst the Iewes, but they must withall discredit Christ: for Christ saith thus of himselfe, that *All must be fulfilled which were written of him in Moses, the Prophets, and the Psalmes.* Againe, he sendeth such as would know of him whether he were the true *Messias*, to the scriptures of the Iewes, saying thus: *Search the Scriptures, for they are they that testifie of me.* So that Christ, *Moses*, the Psalmes, and the Prophets, in a word, the whole canonicall scriptures of the Iewes doo go arme in arme, and be linked together like inseparable friends that will not bee sundred: and therfore the one is alwaies a proofe for the other; as likewise a disproofe of the truth of the one, is a disproofe of the other: and therfore is it, that though the incredulous Iewes be so false in friendship, as that they will not (through vnbeleefe) take part with the Christians, yet the Christians be more firme, and will hold with the *Scriptures* of the Iewes to the death. Now if there were no more to proue the diuinity of Christ, but the great and wonderfull miracles which he did (some whereof were such, as neuer any did before, nor could do but God onely) it were sufficient to proue him to be the Sonne of God, and that he came from the bosome of his Father. The great and many miracles that he did (being famous not onely in Iudea, but in all the Romane Empire, and so ouer all the world) are and were such as none of the heathen dare do, or can deny, but all acknowledge. And therefore I conclude, that the Christian religion, proceeding from so diuine a power, and from one whose workes and wonders are aboue all the world, is the most vndoubted true religion.

Christ did neuer any hurt on earth, but he did marueilous much good, he healed all manner of diseases, hee caused the dumbe to speake, the halt to go, the blind to see, and the deafe to heare: he stilled the raging of the winds and seas, gaue sight to him that was borne blind, raised the dead to life againe, cast out diuels, knew mens thoughts,

and

Luke. 24. 44.

Iohn. 5. 39.

and did such workes as no man could doe, except God were with him, yea except himselfe were God. Moreouer his life was such, as none was able to accuse him of any sinne, so pure and vnreproueable was he. Againe, the doctrine he taught was farre from a worldly spirit, being most heauenly, most innocent, and most diuine, for neuer any man spake as he spake, nor with such authority. Againe he alwaies pronounced that he sought not his owne glory, (which deceiuers are wont to doe) but the glory of his father; and as he spake, so it was indeed. The whole course of his life and death, resurrection, and ascention doth shew the same: For when the Iewes would haue made him an earthly king, he would none of it, but conueied himselfe away, *Iohn.* 6. 15. teaching his ministers to doo the like. *Luke*, 22. 25. 26: for he proclaimed that his kingdome was not of this world, *Iohn.* 18, 36. but that he came to do the will of his father. Ouer and aboue all this, he was the greatest Prophet that euer was, and foretold diuers things (as namely, that he should be crucified of the Iewes, and the third day rise againe: that Ierusalem and the Temple should be destroyed ere that generation passed: that after his ascension, the holy Ghost should come vpon his Disciples assembled at Ierusalem, and diuers others) all which the world doth know came to passe accordingly. And nothing which he hath spoken, but it shall be performed: for there was neuer any fraud within his lippes, or falshood within his tongue. And therefore I conclude, that the religion of him (who was most holy in his life, most harmelesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his prophecies, most heauenly in his doctrine, not sauouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to do the will of his father) is and must needs be the onely true religion.

8 Another argument I frame thus: that religion which proceedeth vndoubtedly from God, is the true religion: But the Christian religion proceedeth vndoubtedly from God.

God, I proue thus: Either it must proceed from God, or from the Diuell, or from men: But it is too holy to proceed either from men or diuels, for it ouerthroweth the workes and kingdome of the one, and forbiddeth the reuenging spirit of the other (commanding men to loue their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their couetous humor, admitting no vncleannes or impurity, and forbidding all iniquity and wickednes, be it neuer so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, euen as God is holy; it is manifest, that it can neyther be of mans deuising, nor of the diuels inuention: it remaineth therefore, that it must needs be of God, and consequently the onely true Religion.

9 Another argument is this: that Religion which respecteth only the glory of God, is, and must needs be the only true Religion. But such is the Christian Religion: for it alloweth not any man to glory in himselfe, but sheweth that whosoeuer glorieth, should glory in the Lord. 1. Cor. 1.30.31. Rom. 4.2. Therefore the Christian religion is the only true religion.

10 Lastly, the spreading and preuailing of the Gospell of Christ ouer the vniuersall world, when as all the world (both Iewes and Gentiles) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceeded from God, and that God is the author therof: for if it had not had a God to protect and patronage it, and to make it passe currantly through the world, it must needs haue beene vtterly suppressed and choked, euen in the springing and first rising therof. For after the ascension of Christ Jesus into heauen, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and preuailing therof, against the force and power of all the world, which was then ready bent with all bodily fury and fraud, violence and vengeance,

and

and with all their deuices which they could inuent, to suppresse it? Or what eloquence had his few Apostles to perswade the world, or any therein, to the receiuing and imbracing of that Christian religion which they were appointed to preach? They (as all men know) were reputed and knowne to be vnlearned men, but onely that they were taught and instructed by the spirit of God, which (according to the promise of Christ their Maister) at the time appointed descended downe vpon them, being assembled at Ierusalem; by which spirit they were inabled to speake all languages, and imboldened to preach his gospell and religion, in such sort, and with such puissant and diuine wisedome, as none should be able to resist that spirit they spake by; howsoeuer their persons might be hindred, molested, vexed, and persecuted. This, euen this is a wonder of wonders, and an infallible demonstration of the diuine vertue of the Christian religion, that it hauing so few to publish it, and such as they were, & being encountred by all the Princes and Potentates of the world, it should notwithstanding so strangely preuaile, as within a short time to be vniuersally spread ouer the face of the whole earth. Who can now say but that it was protected, and preuailed by the power of God? for the power of all the world was against it: and if the Christian religion had beene no better protected by God, than by men, alas it had perished long ago; yea, it had neuer liued vntill this day, but it had been choked euen at the first vprising, & as it were in the cradle or infancy thereof. Let all wits therefore throw downe themselues, and let all tongues freely confesse the diuine vertue of the Christian religion, which could not be stopped or suppressed, but was so mighty, as that the power of all the world, and of all the diuels in hell ioyning with them, was not able to stay the course and passage thereof, but that it did preuaile, and that within short space ouer all the earth. And therefore the Christian religion (without all doubt) is the onely true religion, which came downe from heauen, being brought by Iesus Christ the true *Messias*, from the bosome of God the father. Of which (hauing so many and so infallible argu-

reuerence to proceede to euery mans knowledge the truth thereof: no man can doubt, except he will also doubt whether the eye doth see, the eare doth heare, and the heart doth vnderstand: the euidence thereof is so cleare and manifest, as that it is able, if not to conuert, yet to conuince all gainsaiers whosoeuer, and to make vs that already professe, firmely to hold the same, knowing for certaine, that the Christian religion is the onely true religion in the world, and that saluation is no where else to be sought. For runne ouer all the religions of the world, and where shall you finde any so pure, so diuine, so powerfull, so miraculous? It hath all the signes, tokens, arguments, and proofes that may be, for the splendent truth thereof, and to demonstrate that vndoubtedly it came from God.

Chap. IIII.

Wherein is briefely shewed, the religion of Mahomet *to be a false and wicked religion.*

IF I shall speake something of the Mahometish Religion, I thinke the truth of the Christian religion will appear so much the more: for when black and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himselfe testifieth of Christ, to be a great Prophet of God, and a great worker of miracles: *And that the same Iesus Christ was borne of the Virgin Mary, that he liued without sinne among men, that he was a Prophet, and more than a Prophet, and that he ascended into the heauens*: and therefore he reproued the Iewes, for that they would not beleeue him to be borne of a Virgin. But on the other side, because he would not haue Christ to beare credit aboue him, he disliked that he should be called or reputed *the sonne of God*. But beside the testimony of all the former Prophets of the world, both Iewes and Gentiles (as is afore shewed) who all doe teach, that he should be the Sonne of God, *Suidas* doth moreouer confute this false Prophet, who reporteth in his history, that

Matth. Paris hist. ang. in Hen. 3.

Suidas.

that the Phariſies at Jeruſalem called a Counſell to finde out the father of Jeſus. They enioyned certaine women to ſearch his mother: the women affirmed they found her a Virgin. Then was it recorded in the famous Regiſter booke of the Temple, *Jeſus the Sonne of God, and of Mary the virgin*. This prooueth, not onely that the mother of Ieſus was a Virgin (which *Mahomet* truly held) but alſo that Jeſus was the Sonne of God (which *Mahomet* allowed not.) And indeed *Mahomets* religion is a patched religion, mixt partly with Iudaiſme, partly with Gentiliſme, partly with Papiſme, partly with Chriſtianiſme, being ſubtilly contriued for the erecting of the ſame, and to bring followers after him, whereof ſhall be ſpoken more hereafter.

The beginning of *Mahomets* vſurping, and of his ſect, was thus: many hundred yeeres after Chriſt, namely, in the yeere of our Lord 597. and in the raigne of *Mauricius* the Emperour, when as *Gregorius Magnus* was Biſhoppe of Rome, this *Mahomet* was borne (being of the line of *Iſmael* the ſonne of *Abraham*, by *Agar* the bond-woman, hauing vnto his father one *Abdara*, and vnto his mother one *Emma*, being verie obſcure and baſe parents) in Mecha a citie of Arabia: his parents deceaſed, and left him a very young Orphan, who in ſhort time by miſaduenture was taken captiue. This being once knowne vnto his kinred, one *Abdemonaples* (ſaith *Volaterran*) an Iſraelite, bearing him good will, for his fauour and forwardnes of wit, paid his ranſome, and made him ſeruant and factor in all his merchandize.

Matthaus Palm. Maſſaus Chro. lib. 13. Drenbfleer. chro. de Saracen. & Turc. Orig.

Volat. Greg. lib. 12.

Not long after, his maſter died without iſſue; and his ſeruant *Mahomet* matched with his miſtreſſe, a widow of fiftie yeeres of age, called *Eadigam*, and (ſaith *Paulus Diaconus*) his owne kinſwoman: ſo that his maſter being of credit and ſubſtance, and his miſtreſſe (afterwards his wife) of no leſſe account, and ſo ſhortly after departing this life: he ſucceeded them both in credit, and all their ſubſtance, and by this meanes grew to a great power and eſtimation. *Diaconus* further ſaith, that this *Mahomet* for the ſpace of tenne yeeres gaue himſelfe ſecretly by perſwaſion

Paul. Diac. rer. Rom. lib. 18

Rogues and vagabonds that repaired vnto him, with force of Armes, with sword, and shedding of bloud, he spent in subduing of countries. And lastly, nine yeeres he openly and manifestly enioyed as a deceiuer, a false Prophet, and a king ouer those whom he had already infected throughout Arabia.

Sabel. Aenead 8 lib. 8. *Sabellicus* writeth, that *Mahomets* father was an Heathen, and his mother an Ismaelite, whereby it came to passe, that whilest his mother taught somewhat of the religion of the Hebrewes, and his father on the other side the religion of the Gentiles, *Mahomet* (like a dutifull childe, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling sicknes, which tooke him extreemly, so that he groueled along the ground, and somed piteously at his mouth. His wife being of great honour and substance, bewayled her hard hap in matching with a beggerly rascall, and a diseased creature: but he (with his wily companions) hauing taught a Doue to feed at his eare, wherein he had put graines of corne, perswaded his wife to be content, and that he was another manner of man than she tooke him to be: namely, that he was a Prophet, that the Spirit of God fell vpon him, and that the Angell *Gabriel* in the forme of a Doue came to his eare, and reuealed to him secrets from God, whose presence he was not able to abide: and therefore was it that he so prostrated himselfe, & lay in a trance. His wife being herewith satisfied, she began to chat the same amongst her Gossips, saying: *Say not hing, my husband is a Prophet.* The women after their manner (whereof some of them can keepe no counsel) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

This being once noysed, they flocked vnto him from all parts of Arabia. He being throughly instructed in Satans schoole, and wel seene in Magicke, obserued the present opportunitie. The Romanes and Persians then warred together, *Mahomet* with his Arabians went, and first tooke part with the Romanes, but afterwards serued them

Nauclerus Annal. lib. 3.

a slie

a flie touch, and forsooke them, and thereby weakened that side. In a while after he espied the Persians go to wracke; and hauing despised the Romanes, he setteth Iesse by the Persians, and then setteth forth himselfe with might and maine with his Captaines and Lieutenants (called Amirei) to subdue nations, and to destroy the Christians, to the end that he might establish that false religion, deuised by himselfe and his wicked confederates: he preuailed wonderfully, and in short time after his decease (in the time of *Ebubezer* and *Haumar*, that successiuely raigned after him in Arabia) there were got and subdued to the Arabians, the Regiō of Gāza, the Citie Bostra in Arabia, Damascus, Phenicia, Egypt, Palestina, the Citie Jerusalem, all Syria, Antioch, Edessa, Mesopotamia, al Persia, yea, and in a manner all Asia. But I may not forget the end of *Mahomet*, who in an euening sitting vp late in his palace, & hauing taken his fill of wine, wherein one of his companions had powred some poyson, felt his wonted sickneſſe approaching, and made haſt foorth, saying, he must needs depart to conferre with the Angell *Gabriel*, and goe aside, least his glorious presence should be an occasion of their deaths: forth he went, and remembring that a soft place was best for his falling sickneſſe, downe he fell vpon a dunghill, grouling along with great paine, foming at the mouth, and gnashing his teeth. The swine came about the dunghill, fell vpon him, wounded him sore, and had eaten him vp, had not his wife, and others of his house heard the noyse of the hogs, and rescued the false *Prophet*. *Antoninus* reporteth, that he was not without sundry diseases, which intemperate diet brought him: namely, the plurisie, and a kind of Lethargy: for oftentimes his senses seemed to be taken from him. He continued drouping the space of fourteene daies, at lēgth he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finges bowed backwards. In the time of his sicknes, he commanded them that were about him, that when breath departed his body, they should not streightway bury him: for he said, that within three daies he would ascend into heauen: but hereby appeared

Zonaras Annal. Tom. 3.

Antonin. chro. part. 2. tit. 13. cap. 5.

peare that he was a falſe Prophet, for they kept him aboue the ground the third and fourth day, yea, (as *Flores hiſtoriarum* teſtifieth) the ſpace of thirty dayes, in great hope he would riſe and aſcend according to promiſe; but they ſaw nothing, ſauing that they felt an intollerable ſtinch, ſo that in great diſdaine (ſaith *Antoninus*) *Eum longè à domibus proiecerunt*, they caſt him farre from houſes. But his companions (ſuch as conſulted with him, and concealed his falſhood and trechery) remembring themſelues, and iudging that the diſdaine of *Mahomet* would be their diſcredit, and his fall their foyle and ſhame, they fetch him againe, they cheſt him in an iron coffin, (ſaith *Sabellicus* and *Nauclerus*) they bring him vnto the famous Temple of Mecha (in which Citie he was borne) with great ſolemity, as if he had neuer been ſcared vpō the dunghil with ſwine: they conuey to the roofe of the Temple mightie Loadſtones, they liſt vp the iron coffin, where the Loadſtones according to thir nature draw to them the iron, and hold it vp, and there hangs *Mahomet* on high.

Sabel. Enead. 8. lib. 6.

This was the report of old. *Anton. Chro. part. 2. cap. 5. Volfgang. Drenchſteer Chron. Naucl. Gen. 22. Sabel. Enead. 8. lib. 6.*

Thoſe that imbrace the religion of *Mahomet*, are called Saracens: for it was the pride of *Mahomet* to haue them ſo called, to aduance his owne doctrine and profeſſion, becauſe he knew himſelfe lineally deſcended of *Iſmael* the ſonne of *Agar* the bondwoman: therefore to auoid this reproach, he bare the world in hand that he came of *Sara* the free-woman, the wife of *Abraham*, and called himſelfe and his followers Saracens. *Sabellicus* writeth, that the Grecians of ſpite are wont to call the Saracens, Agarens: for that they came not of *Sara*, but of *Agar*.

Sabel. Enead. 8. lib 6.

Faſcicul. Temp.

This *Mahomet* while he liued vſed the company of Chriſtians, Iewes, and Infidels: *Et vt popularior eſſet eius lex, ex omnium gentium ſectis aliquid aſſumpſit*: And to the end his law might be the more fauoured, he borrowed ſomething of euery ſect. Satan furniſhed him with three inſtruments, as helpes to bring his miſchieuous intent about. The firſt was a Iew, a great Aſtronomer, and a Magician, who opened to him at large the Iewiſh follies: the ſecond, one *Iohn* of Antioch: the third, one *Sergius* a Monke: both

both abominable heretikes. Euery one would his part. To flatter the Christians, he was content to be baptized of *Sergius*, and of these heretikes he learned with the *Sabellians* to denie the Trinity, with the *Manichees* to establish two beginnings, with *Euomius* to deny the equall power of the Father and the Sonne, with *Macedonius* to call the holy Ghost a creature, and with the *Nicolaites* to allow many wiues, & wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his Alcoran (so is the book of his law termed) to commend the humility of Christian Monkes and Priests: he made him also deliuer the Saracens a Monkes coule, which they vse to this day. Also *instar Monachorum multas genu flexiones*, many duckings and crouchings like the Monks. *Matthias à Michouia* addeth, that they vse shauing: and this no doubt was the Monks doctrine. They commend the blessed Virgin *Mary*, confesse God to be the gouernour of all things, and that Iesus Christ was the Apostle of God, begotten by the Angell *Gabriel* on *Mary* the Virgin, who neuer knew man, and that he was greater and worthier than man: they allow the miracles that Christ did, and the Gospell (so farre forth as it agreeth with the Alcoran) and *Moses*, and the old Testament, correcting therein (so presumptuous is the spirit) certaine errors. He called himselfe a Prophet, and that he was sent of God to supply the imperfections of all lawes, hee forbad his followers all pictures and images in their temples, he forbad the eating of swines flesh, he commaunded purifyings and washings, *ad similitudinem Iudæorum*, after the manner of the Iewes. The Christians haue Sunday for their Sabbath, the Iewes Saturday, and *Mahomet* Friday, to dissent from the Hebrewes and Christians: or as *Antoninus* writeth, in the honour of *Venus* the Goddesse of Arabia, thereby the rather to winne that countrey people: and thus it pleased him to deuise a religion mixt of all these, to the end he might haue of all religions some to build vp his kingdom. And indeed *Mahomet* tooke the aduantage of the time: for that time was a time of dissention among Princes, and of diuision amongst those which called themselues Chri-

Sabel. Enead. 8. lib. 6.

Ant. Chro. part. 2. tit. 15. cap. 2.

Matthias à Michou. de Sermat. Asian. lib. 1. lib. 7. Laonic. de Turc. lib. 3.

Sabel. Enead. 8. lib. 6.

Heraclius the Emperour, and *Chosroes* king of Persia were at deadly enmity, one warring against another. The Scythian nation were of neither side, but at last against both, raysing a power of themselues, hauing *Mahomet* their ringleader. The Church was troubled with diuers sects and heresies, as with Nestorians, Jacobites, Monothelites, &c. And then was there contention amongst the Bishops, who should haue the proud title of vniuersall Bishop. God was highly displeased with this wickednes, and suffered Nations to rise as a rodde or scourge to whip his people: for where the hedge is broken, there it is easie for the beasts of the field to enter and spoyle. Now the vanity and falshood of this religion may be prooued thus.

The vanitie of the Turkes religion.

1 First, by the newnes of it: for, it is but of late yeeres begun, and there was neuer any prophecy that did allow of such a Prophet, or of the doctrine of such a one. And therefore he commeth in his owne name, and so consequently not to be receiued.

2 Secondly, he did no miracle at his comming, and therefore no reason that any should beleeue on him. He spake vnto the Saracens of himself: *Non sum miraculis aut iudicijs ad vos missus*: I am not sent vnto you with miracles and signes. There was no diuine power shewed in all his practise.

Matth. Paris hist. Ang. in Hen. 3.

3 Thirdly, it is manifest that *Mahomet* was a false prophet, because he said that within three daies after his death he should ascend into heauen; which was notoriously false, as before appeareth.

Flor. hist.

4 Fourthly, the religion of *Mahomet* is fleshly, consisting in naturall delights and corporall pleasures, which shew that man, and not the diuine spirit of God, is the author thereof: for he permitted the Saracens by that his law to haue foure wiues (though these be of nigh kinne) yea fiue, marrying them virgins, & to take besides as many of them which they haue bought and taken captiues, as their ability will serue to maintaine. The paradise likewise promised to his followers is this, namely, they shall haue garments of silke, with all sorts of colours, bracelets of gold

Iacob. de Voragine legend. 157 Laonic. de reb. Turc. lib. 3.

Ant. chron.

and

and Amber, parlours and banquetting houses vpon floods and riuers, vessels of gold and siluer, Angels seruing them, bringing in gold, milke, siluer, wine, lodgings furnished, cushions, pillowes, and down-beds, most beautifull women to accompany them, maidens & virgins with twinkling eyes, gardens and orchyards with arbors, fountaynes, springs, and all manner of pleasant fruit, riuers of milk, hony, and spiced wine, all manner of sweet odors, perfumes, and fragrant sents: and to be short, whatsoeuer the flesh shall desire to eat. Thus fleshly people haue a fleshly religion, and a fleshly paradise to inhabite. But like Prophet, like people, and like religion: for *Mahomet* himselfe was such a fleshly fellow, as that though modest eares are loath to heare, yet because the filthinesse of this Prophet may not be concealed, I must vtter it: He committed buggery with an Asse, *Bonfinius* writeth it. Agayne, he committed adultery with another mans wife, that vpon displeasure was from her husband: and when he perceiued the murmur of the people, he fained that he had receiued a paper from heauen, wherein it was permitted him so to doo, to the end he might beget Prophets and worthy men. Again, *Mahomet* (as *Celius* reporteth) had forty wiues, and further he gloried of himselfe, that it was giuen him from aboue to exceed ten men (sayth *Cleonard*) fifty men (sayth *Antoninus*) in carnall lust and venery. *Auicenna* one of *Mahomets* owne sect, is himselfe brought in disliking of this Religion, for this reason: *Because Mahomet* (sayth he) *hath giuen vs a Law, which sheweth the perfection of felicity to consist in those things which concerne the bodye; whereas the wise & sages of old had a greater desire to expresse the felicity of the soule than of the bodye; as for the bodilye felicitie, though it were graunted them, yet they regarded not, neyther esteemed it, in comparison of the felicity which the soule requireth.* His paradise and doctrine is such, as there seemeth small difference between Epicurisme, Atheisme, and Mahometisme.

Bonfin. lib. 8. Decad. Bernard. in Resar. part. 1. serm. 14. Ant. Chro. part. 2. tit. 15. cap. 2. Celius. Nichol. Clen. 1. epist. Anton. Chro. part. 2. cap. 5. Auicenna Metaphys.

5 *Mahomets* law is a tyrannicall Law: for he made it death to dispute of it, and if any man speak against it (saith he

Ant. chro. part. 2. tit. 13. cap. 5.

free) *Prodatorie occidatur*: Let him be trayterously put to death. And againe, *Sine audientia occidatur*: Let him be put to death without comming to his answer. *Quæ sanctione* (saith *Sabellicus*) *palã fecit nihil sinceri in ea lege esse, &c.* By which decree he manifested, that there is nothing sincere in that law, &c. Moreouer, he wrote in the Arabian tongue, and taught his followers, that his religion, *A gladio cepit, per gladium tenetur, & in gladio terminatur*: Begã by the sword, is holden by the sword, and is finished or ended in the sword. Which sheweth that the sword and arme of flesh is all the authour and protector that his religion hath. Againe, *Mahomet* made this law amongst them, saying: *He that slaieth his enemy, or is slayne of his enemie, let him enter and possesse paradise.* He spake like a man with a carnall spirit, teaching reuenge to the vttermost, and promising paradise to such: but no proofe of a diuine spirite appeareth in him.

Sabel. Enead. 8. lib. 6.

Matth. Paris hist. Ang. in Hen. 3.

Paul. Diac. rer. Rom lib. 18.

6 As *Mahomets* religion is defended by force of sword and fraude, in so much as hee made it death to call it into question: so likewise did it begin, as by force of sword, so likewise by notable fraude, and was established through wiles, deceit, subtilty, and lies. For first hee hauing the falling sickne, perswaded his wife and others, that it was the power of God, and the presence of the Angel *Gabriel* that caused him to fall downe. *Sergius* the hereticall monk was at hand, and bare false witnesse to the same (saith *Zonaras*.) He told them that the same Doue which he taught to feed at his eare, was sometime an Angell, and sometime the holy Ghost. He had three companions all of a confederacy, to deuise and face out lies with him. VVhen he perceiued that men gaue eare to him, he fayned that the Angell *Gabriel* had carryed him to Ierusalem, and thence to haue lifted him vp to heauen, and there to haue learned his law.

Zonaras Annal. Tom. 3.

He made the Saracens beleeue, that before GOD made the world, there was written in the throne of God, *There is no God but the God of Mahomet.* When he had framed his Alcoran, and bound it vp fayre, he caused secretly a wilde Asse to be taken, and the booke to be bound about his neck,

Ant. chro. part 3. tit. 13 cap. 5.

necke, and as he preached vnto the people, vppon a sudden he stood amazed, as if som great secrecy were reuealed to him from aboue, he brake out and told the people: *Behold, God hath sent you a Lawe from heauen, goe to such a desert, there ye shall finde an Asse, and a booke tyed about his necke.* The people ranne in great hast, they found it so as he had said, they take the Asse, they bring the booke, they honor the Prophet. Touching diuorced and separated wiues, he told the Saracens he had receiued a paper from heauen. He vsed soothsaying and diuination, the which at Fessa, a city of Mauritania, vnto this day is called Zarragia. He perswaded his followers, that at the end of the world hee should bee transformed into the forme of a mighty Ram, full of lockes and long fleeces of woolle: and that all that held of his law, should be as fleas shrowding themselues in his fleeces, and that he would iumpe into heauen, and so conuey them all thither. These and such like were his sleights, to beguile a foolish, rude, and barbarous country people: the foolery, pride, and vanity of whose religion, I trust euery one doth sufficiently perceiue.

Auiens lib. 2. cap. 12. Iob. Leo. Lib. 3 cap. 23. Aphric.

Bernard. in Rosar. part. 1 serm. 10.

7 *Mahomets* Religion is no true Religion, but a meere deuice of his owne, and of three others his false conspirators: for he hath patched together his Alcoran of the doctrine of Heathens, Indians, and Arabians, of superstitious Iewes, of Rechabites, of false Christians and Heretikes, as Nestorians, Sabellians, *Manichees*, Arians, Cerinthians, *Macedonians*, Eunomians, and Nicholaites, of illusions, and inuentions of their owne: and lastly (for further credite) he borrowed some out of the old and new Testament. But God will not thus be serued: for he deliuered his minde of old vnto Israel, and he is not changed, but continueth the same. God still. *Ye shall not* (sayth God) *doe euery man what seemeth him good in his owne eyes; What soeuer I commaunde you, take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom.* Satan being coniured to deliuer the trueth of the Alcoran of *Mahomet*, said, that therein were comprised twelue thousand lyes, & the rest was truth: by all likelyhood very little. And therefore I conclude, that there is

Deut. 12.

Fasciculi Tem.

no

no euidence to proue Mahomet a true Prophet, many to proue him to be a false Prophet, & blasphemous, and presumptuous, and his religion to be a wicked, carnall, absurd, and false religion, proceeding from a proud spirit, and humane, subtill, and corrupt inuention, & euen from the diuel the crafty father of lies, a murderer, and mankiller from the beginning. And so much hereof may suffice.

CHAP. V.

Wherein is shewed that the Church of Rome is not the true Church of God, nor obserueth the right religion.

AM now entring into that greate controuersie between the *Protestants* and the *Papists*, whether of them should be the true Church, and true worshippers of God in Christ: for they both acknowledge God and Christ his Son; and all the sacred and canonicall bookes of the Scriptures, they confesse to come from GOD, and from his diuine spirit, as indeed they could come from no other. But whiles they both confesse this booke, it is good reason that they should both stand to the arbitrement and iudgement of these books, for the trial of the true Church: which if they doo (as indeed they must) this controuersie is at an end and not worthy to be made a question, or to be doubted of: for by the sacred and canonicall writings it shall by and by be manifest, that the Church of Rome cannot be the true Church possibly. But first let vs heare what it saith for it selfe, and what good grounds it hath for the fortification thereof. For if it be not builded vpon a good foundation, and vppon such grounds as will houlde, the whole building is like to lye in the dust, and to come to ruine.

1 They hold very stiffely (but not so strongly) that the Church of God militant here vpon earth, is euer visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that any one may know thither to resort,

reliq. as to the congregations of Gods people, desire to ioyne himself vnto them, and to praise and pray vnto God with them, and to doo those things which he requireth at their hands. But all this cannot profit them, nor hurt vs: for as in the Primitiue Churches persecuted by those tyrannicall and Heathen Emperours, there was a Church of God, (though not seene of them) who had their meetings and assemblies amongst themselues, (though secretly because of theyr enemies:) so likewise in the daies of Queen *Mary*, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was and might be; and they likewise had their metings and assemblies, though both they & the place of theyr resort were vnknown to those their persecutors.

Visibility or splendency of the Church in outward shew is no certayn or inseparable mark of the true Church.

In the time of *Diocletian* the Emperor (especially) Christians were so wasted, as to the iudgement of men none were remayning, theyr bookes were burned, the Churches destroyed, and themselues put to deaths in the end when this great hauock was made, and cruelty had wasted and destroyed all that could be found, where was then the visible Church? It must needs then be enforced to hide it selfe, and so it was, and the glory thereof so eclipsed, that for a while it shined no where. And therefore the Church is not alwaies visible & seen to the outward eye, nor splendant in the faces and sight of men, & yet a true church notwithstanding, as then it was: for it is the *Sunne*, though it be somtimes ouerwhelmed with a cloud, and it is fire still, though it be somtime raked vppe in embers: and so the true Church is and may be, although not seen or knowne to the world, yea though it seeme ouerwhelmed with tyrannicall malice, and hide it selfe as though it were cleane extinct.

A Simile. The Church not alway visible.

a Let them tell me where the Church was visible, when being assembled at Ierusalē, there arose a great persecution against it, in so much as they were all dispersed and scattered, as the Text sheweth. Or let them tell me where or how the Church was visible, when Christ was smitten, & all the rest were scattered and hid, and concealed themselues: the

Acts 8.1.

Mar. 12.27.

face

face of the visible Church was then not in Christ and his Apostles, but in the Iewes among the Scribes and Pharisies: and therefore if visibility be such a marke of the true Church, then these (who crucified Christ) were the true Church, and not Iesus Christ and his Apostles: which who dare affirme? yea, who will not deny? Yea, when the sheepheard was smitten, and the sheep scattered, and yet a true Church; who can deny but that a true Church may bee, though it be not apparantly visible and seen to the world? What should I say more? Dooth not *S. Iohn* in his Reuelation testifie expresly, *That the Church of Christ* (signified there by a Woman) *fugit in solitudinem, fled into a desert or wildernes*, where she had a place prepared for her of God, and where she could not for a certayn season bee found of her persecutors? Let them further shew me how the church was visible in the time of *Elias* the Prophet, when he complained that himselfe was left alone; *O Lord* (sayth he) *they haue forsaken thy commō, they haue destroied thine Altars, and slaine thy Prophets with the sword: and I am left alone.* *Elias* did not thinke himselfe to be *solus Propheta relictus* (as *Campion* answered in the Tower) I say he spake not of himselfe onely in that respect: but in this respect, that he tooke him to be the onely true worshipper that was left in Israel: which is manifest by the aunswer which God gaue him: namely, that beside him he had seuen thousand true worshippers yet remayning, which had not bowed theyr knee to *Baal*: I demaund of the Papists, when *Elias* knew no other true worshippers of God but himselfe, how the Church was visible? for whither he should go to find a true worshipper he knew not. Againe, it is written in 2. Kin. 16 that vnder the raigne of *Achas* there was taken a pattern of the Altar of the Idolaters of Damascus, and that *Vrias* the high Priest remoued the Altar of the Lord: whereby it appeareth, that the Priesthood was corrupted, the Altar remoued, and consequently the sacrifices ceased, &c. VVhat visibility of the true Church could there be in those daies, eyther of *Achas*, *Manasses*, and other Kings being Idolaters, when the Temple it selfe (where onely by the Law of

Reu. 12, 6. 7.

1 King. 19. 11. &c.

god,

God, the Temple were to offer the Sacrifice) was poſſeſſed and defiled with Heathenish Idolatry? VVhat Church or congregation could any man (in this caſe) haue reſorted vnto, to haue performed a true and acceptable ſacrifice vnto God in thoſe times; when the Temple of Ieruſalem (which was the place to worſhip at) would admit no true worſhippers, but only Idolaters? It is therefore manyfeſt, that a true Church may be, though they know not a congregation of God to reſort to, yea though it be cloſe and not ſeen or known one to the other, nor yet to the world. And conſequently viſibility (which the Papiſts make a mark of the Church) is no perpetuall mark thereof. Yea, if ſuch viſibility ſhould be a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Manaſſes*, and many other Kings of Iſraell that were Idolaters, the true Church, who indeed were the falſe Church: And then were *Elias* and all other the true worſhippers of God, who had in thoſe times no places left to ſacrifice in, the falſe Church, which is abſurd. *Chryſoſtome* ſayth, that in the times of *the abomination of deſolation* (ſpoken of by Chriſt Ieſus in Matth. 24.) that is, in the time of wicked hereſie which is the army of Antichriſt (as he expoundeth it): *Nulla probatio poteſt eſſe Chriſtianitatis, neque effugium poteſt eſſe Chriſtianorum aliud volentium cognoſcere fidei veritatem, niſi ſcripture diuine: No proofe can be made of Chriſtianity, neither can there be any other refuge for Chriſtians which are deſirous to knowe the true faith, but onely the diuine Scriptures.* And therfore I conclude (which is apparant) that the true Church ſomtime is in ſuch a ſtate, as that viſiblenes cannot diſcerne or prooue it, but only the diuine Scriptures muſt demonſtrate and declare it: And conſequently, it is demonſtratiuely manifeſt, that it is no true poſition of the Papiſts, *that the Church of God is alwaies and euermore viſible, ſeen, and ſplendente, to the outward eye and viewe of the worlde.* VVherfore the Papiſts doo vs great iniury, and bewray theyr own ignoraunce, when they would haue vs to ſhew our Church in all times and ages (which notwithſtanding

Chryſoſt. in Math. 24.

per-

it were a corner of heauen to them, but lay hid and kept it ſelfe cloſe from their fury and tyranny, as the firſt and primitiue Churches did from theyr bloudy perſecutours. Our Church was then perſecuted in thoſe times when it could not be ſeene, and many then like conſtant Martyrs, endured the tyranny of that Romiſh religion; ſo that ſome were baniſhed, others fled into other Nations, ſome endured Martyrdome at home, ſome other hidde themſelues, but the whole Church generally was vexed, and oppreſſed. And therefore when our Church was thus perſecuted, it is a good argument (I thinke) to ſay: VVee had our Church then and alwaies, though a perſecuted Church, though a Church chaſed and purſued, though a Church ſcattered, though a Church not ſeene or viſible to them, yea, though in it ſelfe it were inlightened from God many ages together. Namely, till the tyranny of Antichriſt were ouerpaſt.

Secondly, another erroneous poſition, whereby they are miſerably deceiued is this: *They hold the Church cannot erre:* And therefore ſuppoſe becauſe the Church of *Rome* was once the true Church of God, therfore it is ſo now and euermore. As though there might not be an Apoſtacie in the Church, which Saint *Paul* affirmeth there ſhould. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Councells (which repreſent the whole Church) could not erre: for ſo they affirme, but how truely let the world iudge. And if it may be ſhewed that generall Councels haue erred, or may erre, then they yeeld their cauſe in this behalfe. I wiſh they would for their owne ſakes: for falſe Ieſuites and *Seminaries* doo but deceiue themſelues and others, to their owne confuſion in this world, & except they repent, in the world to come.

2. Theſſ. 2. 4. The Church may erre.

That generall Councels may erre, is manifeſt by *Auguſtine*, who plainly teacheth that only the Scriptures cannot erre, all other writers may erre, Prouinciall Councels may erre: laſtly he ſayth, *Concilia quæ fiunt ex vniuerſo orbe Chri-*

quod sit verum. That generall Councells which are gathered of Diuines all the Christian world, are often corrected, the former by the latter, when by any triall of things, that is vnknowen which was hidden, and that is knowen which was hidden. A generall Councell may be corrected (sayth Augustine) Ergo, it may erre. And therefore *Augustine* speaketh plainly to *Maximinian* the Bishop of the Arrians: *Neither ought I to alleadge the Councell of Nice, nor thou the Councell of Arrimine, to take aduantage thereby, for neither am I bound, nor held by the authority of this, nor thou of that, for matters with matter, cause with cause, reason with reason, are to be matter by the authority of Scriptures, not proper witnesses to any of vs, but indifferent witnesses to vs both.* August. cont. Maximin. lib. 3. cap. 4.

In the time of *Constantine* that Christian Emperour, was the first and last Councell of Nice, wherein according to our Creede was decreed, that Christ was God as well as man. In the time of *Constantine* (*Constantius* Sonne) fauouring the errour of the Arrians, it was decreed in the Councell of Arrimine, that Christ was not God but onely man. This Councell of Arrimine did erre (and that grossely in a matter of faith) *Ergo*, it is palpable that a generall councell may erre, euen in matters of faith. Vnder Iouian. cap. 17.

Againe, generall Councels haue been contrary one to the other, and that in matters of faith: as the Councell of Constantinople condemned the setting vppe of Images in the Church: and the Councell of Nice afterward allowed Images. One of them (being contrary) must needs be erroneous: *Ergo*, a generall Councell may erre.

The generall Councell confesseth of it selfe that it may erre: For the whole Councell prayeth in the end of a generall councell (in a set forme of prayer that is appointed to be said after euery councell) namely, that God would *Ignorantiæ ipsorum parcere, & errori indulgere: Spare their ignorance, and pardon their error: Ergo*, a generall Councell may erre. Concil. Tom. 2. de ord. celeb. concil.

The Pope of Rome (whome the Papists holde for head

errs. *Augustine proueth it errs: Beatæ memoriæ Innocentius Papa, sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet: Behold Pope Innocentius of blessed memory doth teache, that young children cannot be saued except they receiue the baptisme of Christ, and also the communion of the body and blood of Christ.*

Lib. 2. ad Bonif. contra epist. Pelag. cap. 4.

But this is taxed for an errour: *Ergo* the Pope of Rome may errre, and consequently the whole Church vnder him, except perchaunce members haue a priuiledge aboue the head. But what shall I need to stand hereupon? their own Cannon law (as is euident in the decrees) doth say expressly, that if the Pope be found negligent of his owne and his brethrens saluation; yea though he lead innumerable people by heapes to the diuell of hell, no mortall man may presume to reproooue him, because hee himselfe, beeing to iudge all, is to be iudged of none, *nisi deprehendatur a fide deuius: except he be found erring from the faith*: whereby it appeareth, that they thought hee might erre in matters of faith, or else that exception was put in in vayne. But the Pope is no other than a man, as also all the members of his Church be, and *humanum est errare, all men are subiect to errour*. Let euery man take heed how he trusteth the Pope or any man mortall: for it is written Jer. 17. *Maledictus homo qui in homine confidit*: Cursed is that mã, that putteth his trust in man. And why? Because (as the Prophet *Dauid* saith, *Psal.* 116.) *All men are liers in their words, and sinners in their works.* But when the doctrine of that man of Rome and of his Church is in diuers things cleane contrary to the expresse word of God, who can deny but it is an apparant erring Church?

Prima. 2. distin. 40. cap. Si Papa.

Popish errors.

As when it established Ignorãce to be the mother of deuotion, which Christ calleth the mother of errour, saying: *Ye erre, not knowing the Scriptures*, Math. 22. 29: who can chuse but thinke that it hath no good meaning in it, but purposed onely to build vp the pride of the Pope, of his Cardinals, Bishops, priests, Monkes, and other their Ecclesiasticall

Ignorance and strangenesse in the Scripture.

sweet, Ioh. 5. 39. this Antichrist forbiddeth them, saying, It is perilous, it causeth schismes, sects, and heresies: as though they were wiser than Christ. Againe, the Apostle *Paul* commandeth, *That the word of God should dwell plenteously in the people, whereby they might teach themselues*, Colos. 3. 19. But the Pope of Rome and his Church alloweth not plentifull knowledge of the word in them, yea ignorance is the knowledge that he would desire them to haue. Who wold not iustly suspect such a Church, and such a religion, yea condemne it; when to mayntaine and continue their Church in errors, they would haue none of the people to searche any scriptures, whereby they might be discouered? Thus the silly Papists (whome I pitty) are lead like blinde men they know not whither, and with their *implicita fides* (which is to beleeue (for their part) they know not what) are lamentably seduced. It is good themselues should see and know what they beleeue, and that their faith and beleefe be right, least at last they be (through ouermuch trust of their teachers) extreamely deceiued. The people of Berœa were highly commended, and it is noted to their prayse, that they searched the *Scriptures*, to see whether those things were true or no which *Paul* himself teached, Act. 17. For whosoeuer hee bee, yea though it were an Angell from heauen, if he teache matters contrary to the doctrine of the holy and canonicall *Scriptures*, wee are to hold him accursed, yea and accursed againe, as the Apostle of Christ Iesus S. *Paul* commandeth, Gal. 1. 8. 9.

Againe, the Church of Rome when it taughte, and houldeth, that the Scriptures were to bee read vnto the people or congregation in an vnknowne tongue, what were the people the wiser? *S. Paul* woulde haue all thinges done to edifying in the Church. For saith *S. Paul*: *Is qui supplet locum indocti quomodo dicturus est Amen ad tuam gratiarum actionem, quando quidem quid dicas nescit? How shall he that supplieth the place of an vnlearned man saye Amen to thy thanksgiuing, when hee vnderstandeth not what thou sayest?* 1. Corinth. 14. And in that whole Chapter he vtterly disli-

Church of Rome will not confesse that is error be taint, shee is past all shame, and hath the impudent and shameleſſe face of an harlot.

Againſt Purgatory.

They haue all deuiſed and defend a place of Purgatory, wherein all that depart this life be put, and there puniſhed, (being a puniſhing fire) vntill they helpe to fetch them out with their maſſes, and other their inuentions and deuices: which they will not do, nor thinke they haue reaſon to do, except they haue good currant coyn for the ſame.

And therfore it may be well and iuſtly called Purgatory Pick-purſe: and it is manifeſtly apparant hereby, that wealth and great riches of the Clergy was the only marke they aymed at. For it hath no warrant in the Canonicall bookes of the *Scriptures*: yea the *Canonicall* bookes of Scriptures ſhew the contrary, and ſo doo the auncient Fathers. Chriſt in the Goſpell, Luk. 16. ſheweth only but two places, namely, Heauen and Hell, ſaying, that the rich mans ſoule (which was vnmercifull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* ſoule (he being dead) was carried into *Abrahams* boſom, a place of ioy and comfort. To the Theefe which was executed at the paſſion and ſuffering of Chriſt, and beleeued in him, Chriſt anſwered, *Hodie eris mecum in paradiſo: This day ſhalt thou bee with mee in paradiſe, Luke* 23.43. Which ſheweth that the ſoules of the faithfull neuer come in Purgatory fire to be boyled and puniſhed: for all their ſinne is forgiuen, and conſequently the puniſhment incident to the ſame is forgiuen alſo, and their ſoules paſſe from death to life, and into paradiſe, a place of comfort, delectablenes, and all ſweetnes: namely heauen where Chriſt is. *Verelie verely, I ſay vnto you* (ſaith Chriſt) *he that heareth my word, and beleueth him that ſent me, hath eternall life, & commeth not into condemnatiõ, but paſſeth from death to life, Ioh.* 5.25. What is become then of this Purgatory? Saint *Paul* ſayth, *I couet to be diſſolued and to be with Chriſt, Phil.* 1.23. ſhewing thereby, that preſently after his diſſolution hee was to be with Chriſt in glory. *For wee know* (ſaith he) *that when*

this

ding not made with hands, but eternall in the heauens, 2. Corinth. 5. 1. *S. Iohn* in his Reuelation saith, *Blessed are the dead which dye in the Lord, from henceforth they rest from their labours, and their workes follow them, Reuel.* 4. 13. If from the time of their death they haue blessednesse and rest (as he sheweth) then are they not in any Purgatory fire to be scorched and molested. Saint *Peter* telleth the Saynts and children of God, and assureth them of it, *That the end of their faith is the saluation of their soules*, 1. Pet. 1. 9. If saluation of their soules begin at the end of their faith, which lasteth vnto the end of their life (and no longer, for then they haue the fruition and possession of that which they beleeue and hope for) then is it manifest there is no Purgatory. *Ambrose* sayth: *Qui hic non receperit remissionem peccatorum, illic non erit is in cœlo: quia remissio peccatorum vita æterna est: Hee that heere in this life receiueth not remission of sinnes, shall neuer come in the kingdome of heauen, for life eternall is remission of sinnes.* *Ambr. lib. 2. de bono mortis.* *Cyprian* sayth, *Quando istinc excessum fuerit, nullus iam locus pœnitentiæ, nullus satisfactionis effectus: hic vita aut amittitur aut tenetur: hic saluti æternæ cultu Dei & fructu prouidetur.* And againe by and by he saith: *Tu sub ipso licet exitu & vitæ temporalis occaso pro delictis Deum roges, qui verus & vnus est; venia datur confitenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is: *When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here prouision is made for eternall saluation by the worship of God and fruites.* And therefore sayth he: *Doe thou call vppon GOD, though it be at thy last gaspe, and departure of this thy temporall life; but call vpon that god which is one and true, pardon is giuen thee if thou confesse thy sins, and saying forgiuenesse if thou beleeue: and from death presently thou shalte passe to immortality.* *Cyprian contra Demet. tract. 1.* *Hierome* saith, that the time of sowing their seed for Christians is this present life, and that as soone as this life is ended, they reape euerlasting life. *Hierom. in Gal. cap. 6.* *Augustine* sayth, *Primum fidei catholicorum diuina authoritate regnum esse credit*

vel à Christi fide alienos, supplicia experiuntur. Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus. The first place (sayth he) the faith of Catholikes doth (by diuine authority) beleeue to be the kingdom of heauen: the second, hell: a third place we are vtterly ignorant of, neither can we find any such in the holy Scriptures. And the same *Augustine* writeth in another place: *That they which beleeue a Purgatory fire are much deceiued, and that through an humane conceit.* How then can the Papists be the true Catholikes, which beleeue not the faith of the Catholikes, which *Augustine* doth affirme?

Aug. Enchir. ad Laurent. cap. 67.

Against free will.

They also hold that a man since the fall of *Adam*, hath free will of himselfe and of his owne power to come vnto God, and to doo things acceptable and well pleasing in his sight. Whereas God saith after that time, *that the imaginations of mens hearts are onely euill euery day*, Gen. 6. If they be *onely euill*, then haue they of themselues no affection to goodnesse acceptable to him. And Christ sayth, *No man can come vnto me, except my Father draw him*, Ioh. 6. 44. If he must be drawn before he can come, he hath no procliuity or willingnes of himselfe to come. And therefore is it that the Prophet saith, *Conuert thou me, and I shal be conuerted*, Iere. 17. shewing that he hath no power in himselfe to be conuerted. And S. *Paul* sheweth, that till God giue grace, *there is none that doth good, no not one*, Rom. 3. 10. &c. For all the Philosophicall vertues and good deedes which men doo before they haue faith (which is *the gift of God*) are sinne, and not acceptable to God, Ioh. 6. 29. For the Apostle witnesseth, *that without faith it is impossible to please God*, Heb. 11. 6. And that *whatsoeuer is not of faith is sinne*, Rom. 14. 23. Christ himselfe againe saith, that *except men be ingrafted into him, they cā bring forth no fruit*, Ioh. 15. 1. 2 &c. *Paul* often teacheth that we must be new men, and *cast off the old man*, Eph. 4. 22. And againe, hee biddeth to be *renewed in the spirit of our minds*, Eph. 4. 23. And moreouer he saith, that *the natural man perceiueth not the things that are of God, neither can he: for they are spiritually discerned*, 1 Corinth.

Ephe 4. 8.

rinth. 2.14. And againe, *that it is God that worketh the will and the deed, Phil.* 2.13. And he plainly confeſſeth of himſelfe, and of all others, that *wee are not able of our ſelues ſo much as to thinke a good thought*, and that *all our ſufficiency is of God*, 2. Cor. 3.5. Which premiſſes doo ſhew that our vnderſtanding is blinde, and our will peruerſe in any diuine matter, or acceptable ſeruice vnto God, till God doo inlighten the one, and draw & moue the other vnto himſelfe. Thus hath God ordered matters, to the end himſelfe might haue all the glory aſcribed to him, as good reaſon he ſhould. For what is a man ſince his fall in *Adam*, but an abiect and run-away from God, of himſelfe ſeeking by-paths and crooked out-waies, leading from God, and from his worſhip: except hee be aſſiſted from aboue? (which is ſignified by *Adams* hiding himſelfe from the preſence of God after his fall.) And therefore *Auguſtine* ſayth well and truly: *Hominem libero arbitrio malè vſum, & ſe & illud perdidiſſe: That man hauing ill vſed his free will that he had, hath now both loſt himſelfe and that.* And againe, *Liberum arbitrium captiuatum, ne quid poſſit ad iuſtitiam: That free will is taken captiue, that it can doe nothing towards righteouſnes.* And againe: *Hominis non libera, ſed à Deo liberata voluntas obſequitur: Not the free will, but the freed will of man, (which is ſet free by god) doth obey and yeeld obeiſance.* And againe, *Liberum non fore, quod Dei gratia non liberauit: That the will is bound and not free, till God deliuer it and ſet it at liberty.* *Cyprian* (which Saint *Auguſtine* ſo often citeth) ſayth, *De nullo gloriandum, &c. Man muſt glory of nothing, becauſe nothing is ours: therefore euery man annihilating his owne power, muſt learn wholly to depend vpon God.* And *Chryſoſtome* ſaith, that *Omnis homo non modò naturaliter peccator, ſed totus peccatum eſt: Euery man is not onely ſinfull naturally, but is altogether ſinne.* And therefore *S. Paul* ſheweth, that till a man be regenerate or borne anew, and vntill hee be renewed in the ſpirit of his mind, hee hath in him nothing elſe but *concupiſcentias erroris; luſts and affections after error*, Eph. 4. 23. 24. ſaying likewiſe, that *by nature we are the ſonnes of wrath*, Epheſ. 2. 3. Which alſo Chriſt himſelfe

Auguſt. ad Araſt. epiſt. 44 & Enchir. ad Lau. cap. 30 & lib. 3. c. 7. & ad Bonif. cap. 8. & 3. & alib. paſſim.

Lib. de prædeſt. ſanct. item ad Bonifa. lib. 4 in Gen. Hom. 2

borne of the flesh is flesh, and that which is borne of the spirit is spirit, and that *except a man be borne anew by that spirit, hee can neuer so much as see the kingdom of God*, Ioh. 3. 3. &c. And therefore *S. Paul* telleth, that there must be *a new creature*, whosoeuer will be in *Christ* Iesus, and a renewing and metamorphosis of the minde (he vseth the very word) before men can finde out the good and acceptable will of God, and what pleaseth him, Rom. 12 2. I therefore conclude, that the Papists are far wide, and know not the misery and thraldome of men, whereinto they are fallen by that great sinne and disobedience of *Adam*, whilest they stand to defend *free will* in naturall men. Indeed it appeareth to be free and too free vnto euill, but it is so bounde and fast tyed from desire of any diuine duties, that GOD must first draw it out of that seruitude wherein it is, and set it at liberty, and moue it to come before it will shew any readinesse that way. I trust therefore they see that their Church not only may erre, but erreth most grossely in many points.

2 Cor. 5. 17.

Against Communion in one kind.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the Cup: and so they vse, which is contrary to the institution of Christ, *Bibite ex hoc omnes: Drinke ye all of this*, Math. 26. 27. And as well, and by as good authority may they take the breade from the people likewise. And it is contrary to the expresse doctrine of S. *Paul*, 1. Cor. 11. 23. 28. (who as himselfe testifieth, deliuered the institution of Christ) for he sayth, *Let a man examine himselfe, Et sic edat, & bibat: And so let him eate of this Bread, and drinke of this Cuppe.* So that he must drinke as well as he must eate. And that the people should bee partakers, and receiue in both kinds, was obserued many hundred yeers in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should bee excommunicate, which would receiue but in one kind. But Rome that now is, is not Rome that then was, but with her Counsell of Constance, is not ashamed to go against al Antiquity, and all Diuinity.

C. comperimus de consecra. dist. 2.

But

But they hold (which is a meere Popish grosse opinion) Transubstantiation
Transubstantiation in the Sacrament, namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the body and bloud of Christ; And this they would seeme to ground vpon these words, *Hoc est corpus meum, This is my bodie*, Math. 26. 26. which they will haue to be expounded literally. But why then doe they not expound the other words of Christ literally also, concerning the Cuppe: for the Text saith, in the 27. and 28. verses, *That he tooke the Cup, &c.* and said, *This is my bloud.* I am sure they will not say, that the cup was the bloud of Christ (as the words be) but they will grant a figure in those words: namely, *Continens pro contento*, that *by the cup is meant the wine in it.* If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*; that these words, *This is my bodie*, should be vnderstood thus: *The bread is a signe of my bodie* (which was broken for you.) If we looke into the old Sacraments of the Iewes, namely, Circumcision, and the Paschall lambe, we shall finde the phrase of speech obserued. For Circumcision was called the Lords couenant, when indeed it was not the couenat (as all men doe know) but a signe and seale of the conenant: for the couenant was this to *Abraham: Ero Deus tuus, & seminis tui &c. I will be thy God, and the God of thy seed, &c.* Genes. 17. Rom. 4. 22. So likewise the Paschall Lambe is called the Passe-ouer, when indeed it was but a signe of the passeouer, or passing ouer or through the red Sea (which was a mightie and most wonderfull deliuerance, *Pharaoh* and all his host being in the Sea, when they passed through as on drie land.) Insomuch therefore as it is vsual in Sacraments so to speake, it is not against reason, but standeth with verie good reason to thinke, that Christ Iesus in instituting this Sacrament, which to the Christians is the same that the Paschall Lambe was to the Iewes, did likewise call the bread his body, in such sort as the Paschall Lambe was the Passeouer: that is to say figuratiuely, that as the Paschall Lamb was called the Passeouer, and yet was but a signe and

remem-

remembrance of their Redemption; so the bread was called his body, &c. yet it was but a signe & remembrance of his body.

And that this is the right exposition, may appeare by the words of Christ, where he saith, *Doe this in remembrance of me. Luk.* 22.19. *Tertullian* likewise doth so expound them: for he saith, Christ said, *Hoc est corpus meũ, id est figura corporis mei: This is my body, that is a figure of my body. Augustine* likewise saith: *Christi miranda patientia adhibuit Iudam ad conuiuium in quo corporis & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Iudas to the banquet, wherein he deliuered to his Disciples a figure of his body and blood.* And againe he saith: *Non dubitauit Dominus dicere hoc est corpus meum, cum daret signum corporis sui. The Lord doubted not to say, this is my body, when he gaue but the signe of his bodie.* And this exposition must needs be true: for S. *Paul* saith plainly and expressly. 1. *Cor.* 11.26.28. *That the communicant doth eate bread: Ergo*, it remaineth bread after the words of consecration. For if it were transubstantiate into the body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none doe eate the very body of Christ: for if euery communicant did eat the very body of Christ naturally, carnally, & really, (as they grosly suppose) Christ should haue a number of bodies, which is palpably absurd & monstrous: and beside, then euery communicant should be saued, yea, euen *Iudas* himselfe (which is known to be the child of perdition:) for Christ saith, *He that eateth my flesh, & drinketh my bloud, hath eternall life*, Ioh. 6.54. Indeed the elect & godly do eat Christ, and drink Christ, but how? not carnally, but spiritually, & by a true faith, apprehẽding Christ, & applying Christ with all his benefits as firmly vnto their soules, as the bread & wine is applied to their bodies. Besides, if Christ gaue his body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the crosse on the morrow? Moreouer S. *Peter* saith, *Act.* 3.21. that as touching the body of Christ, the heauens must containe him vnto the end of the world. If his bodie be in heauen, and that hee hath

Tertul. contr. Marcion. lib. 4.

August. in Psal. 8.

August. in Ton. 6 cont. Adamant.

hath a true bodie (as all men know by faith) how can it be that he ſhould be both in heauen and in earth, touching his body at one time? For though he haue a glorified body, yet he retaineth the nature and property of a true bodie ſtill, which can be but in one place at once. And ſo ſaith *Auguſtine*, ſaying, *Corpus Domini in quo reſurrexit, vno tantùm loco eſſe poteſt: the bodie of the Lord wherein he roſe again can be but in one place onely.* But the Papiſts to help themſelues, are driuen to this, to ſay, that there is a miracle in the Sacrament, and that Chriſt is there miraculouſly. Vnto which I anſwere, that if the bread be turned into the very bodie of Chriſt by a miracle, then ſhould it appeare viſibly ſo; for the nature of euery miracle is to be viſible to the outward eye and ſences: as when Chriſt turned water into wine, it was viſibly wine; when *Moſes* rod was turned into a Serpent, it was viſibly a Serpent: And ſo if the bread be turned into the very body of Chriſt, it is viſibly his body, if you will hold a miracle to be wrought therein. But *Auguſtine* anſwereth, there is no miracle in the Sacrament, ſaying thus: *Honorem tanquam religioſa poſſunt habere, ſtuporem tanquam mira non poſſunt: The Sacramentes may haue honour as things religious, but they are not to be admired as miracles.* *Auguſt. to. Iohan. tract. 3.*

Auguſt. Tom. 3 de Trinit. lib. 3 cap. 10.

Theodoret alſo is moſt expreſſe againſt Tranſubſtantiation, for thus he ſaith: *Neque enim ſigna myſtica poſt ſanctificationem recedunt à natura ſua: manent enim in priore ſubſtantia figura & forma, & videri, & tangi poſſunt ſicut prius.* That is, *The myſticall ſignes after conſecration do not depart from their nature: for they abide ſtill in their former ſubſtance, figure & forme, & may be both ſeene & felt as before.* *Theodor. dialog. 2.*

Gelaſius a Pope himſelfe, doth ſay moſt plainely, that there is no tranſubſtantiation in the Sacrament: his words be theſe, *Non deſinit ſubſtantia vel natura panis & vini; & certè Imago, & ſimilitudo corporis & ſanguinis Chriſti in actione myſteriorum corporis Chriſti celebratur: The ſubſtance or nature of bread and wine doth not ceaſe, and verely there is the Image and ſimilitude of the bodie and blond of Chriſt celebrated in the action of the myſteries of the bodie of Chriſt.* And therefore I conclude, that the Church of *Gelaſ. contra Eutich.*

Rome

times, but is become degenerate and reuolted from that former puritie, which once was in it: And consequently it is expresly manifest, that that Church both may and doth erre.

Against the Popes supremacie.

The Church of Rome doth further hold, that their *Pope* hath authoritie to depose Kings and *Princes*. But by what title? It is cleare that in his eyther so doing, or attempting to doe, he is both a notable traitor vnto God, whose authoritie he doth claime and arrogate, and vnto *Princes* to whom he should be subiect. For, the raising and pulling downe of *Princes*, God hath reserued to himselfe alone, in his power: *For it is he* (not the Pope) *that deposeth the mightie from their seats, and exalteth them that are of low degree. Luke.* 1. *It is he* (not the Pope) *that putteth down Kings, and giueth kingdomes to whomsoeuer he will.* And it is he that testifieth of himselfe, saying: *Per me Reges regnant, & principes dominantur: By me Kings raigne, and Princes beare dominion.* Dan. 2. 20. and chap. 4. 14. and 22. Seeing therefore it is God that hath this high authority proper to himselfe: which way can the *Pope* claime it, without iniurie and treason vnto God? Will he claime it by reason of his keyes, and in his Apostolicall right? That he cannot doe: For he must remember that the keyes giuen, *were the keyes of the kingdome of heauen. Math.* 16. 19. And therfore by authoritie of the keyes he cannot meddle with terrestriall kingdomes, to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, Saint *Paul* the Apostle doth say expresly both of himselfe, and of the rest of the Apostles, that how great authority soeuer they haue for the ouerthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiffe-necked opinions seated in mens hearts against *God*, as himselfe expounderh in the same place) that all their power and meanes to conuert men is onely by the sword of the spirit which is the word of *God*, and by the power of the keyes committed to them. In all which their authoritie, giuen vnto them from *Christ*, he confesseth plainely,

2. *Cor.*

carnall, but mighty through God, that is, *spirituall*. Which words do demonstrate, that by their ecclesiasticall ministerie, they haue cleerely no ciuill authority committed to them.

And moreouer it is manifest, by the practise of the Apostles and all their precepts (commaunding all Christians to obey their rulers, their Kings and Princes, yea, though they were persecutors) that the Apostles neuer had any such authority committed to them, *Rom.* 13. 1. 2. 3. 4. 1. *Pet.* 2. 13. *Tit.* 3. 1. And therefore it is vndoubtedly true, that the Pope of *Rome* cannot claime it by any such authoritie. Againe, the Bishop of *Rome* can claime no more authority by the power of the keyes, or of binding and loosing, than any other Bishop elsewhere may doe: for the keyes, that is to say, the power of opening and shutting, and of binding and loosing, *Iohn.* 20. 22. 23. were giuen to all the rest of the Apostles as well as to *Peter*. And consequently for any minister of the Gospell thereby to claime authority aboue another is absurd: for they be all indifferently ioyned in one commission, and therefore haue all equall authority: and therefore the Bishop of *Rome* by vertue of the keyes hath no more authority than any other Bishop hath; that is to say, none at all to depose Princes: their duety is rather to practise obedience themselues to them, and to teach the same obedience to others, as the Apostles of Christ did. Yea, Christ himselfe said, *his kingdome was not of this world*, Iohn. 18. 36. Himselfe likewise refused to be made a King; *Iohn.* 6. 15. Himselfe paid tribute vnto *Cæsar*, and commanded others to giue the same, and all other duties of subiection and obedience vnto *Cæsar*, Matth. 22. 21. If he were subiect to *Cæsar*, it is a shame for the Bishop of *Rome* to exalt himselfe aboue *Cæsar*.

But perchance the Bishop of *Rome* will challenge this his soueraigne authority ouer Princes by donation from *Constantine*, or some other christian Emperour. Indeede such fables sometimes he is not ashamed to vtter: but let it be the strongest way for him, if you will, that some Chri-

stian

(which is neither likely nor credible) yet say I, it was neyther lawfull nor tolerable for him to take it, if he will be a Minister of the Gospell, or successor of the Apostles. For, Christ hath expresly forbidden his Apostles, and in them all the Ministers of his Gospell, all such dominion, and ciuill iurisdiction, saying thus vnto them: *The Kings of Nations raigne ouer them, & they that be great amongst them, beare rule or dominion: But it shall not be so with you.* Matth. 20.25,26. Mark.10.42.43. Luk.22.25.26.

Which words be most prohibitorie, and shew that they may not raigne like kings of Nations, nor beare rule as great men in those Nations doe: but they must serue in the Church, and be diligent to discharge that great charge in the Church which their master Christ Iesus hath laid vpon them: And therefore euery way the Pope of Rome hath no title, but is therein an vsurper, and an intruder, and a notorious and odious Traitor both to God and Princes. And besides, all the ancient Churches haue affirmed and acknowledged the supreame authoritie of Princes, aboue and ouer all both Priests and people: And therefore saith *Tertullian. Colimus Imperatorem vt hominem à Deo secundum, & solo Deo minorem: We honour the Emperour as the next man to God, and inferiour to God onely.* And againe he saith, that Princes are *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and ouer all men.*

Tertullian. ad Scapulam.

Tertul. in Apologet.

Optatus in like sort saith, *Super Imperatorem non est, nisi solus Deus qui fecit Imperatorem: There is none aboue the Emperour, but God onely which made the Emperour.* And *Chrysostome* saith, *Parem vllum super terram non habet: He hath no equall on earth.* And *Gregorie* Bishop of Rome himselfe affirmeth, *That the power is giuen to Princes from heauen, not onely ouer soldiers, but Priests,* and therefore I conclude, that the Church of Rome which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and growne into pride, both against God and his annointed Prince; and consequently not onely may

Optatus contr. Parmen. li.13 Chrysost. ad populum Antioch. homil.2. Gregor. epist. lib.3. cap. 100. & cap.103.

erre,

ent, but both ent, and that most absolutely and infallibly in the highest degree.

The Bishop of Rome doth further hold, that he hath authoritie from God to forgiue sinnes: and thereupon hee sendeth forth his Charters of pardon, his Buls and Indulgences, to such as he meaneth to assoile. The Scribes in the Gospell could say, *None can forgiue sinnes but God*, Mark. 2.7. Iob. 14.4. Esay. 43.25. If therefore the Pope of Rome will take vpon him to forgiue sinnes (in that sort he doth) he must proone himselfe to bee God, otherwise his actions will not bee warranted: how often in the Scriptures is it said of God, that hee forgiueth iniquitie and transgressions? ascribing that authoritie onely to God, and to no other. Against Indulgences and Pardons.

I need not recite any particular places, the whole booke of God is plentifull herein. I doe not denie, but Ministers of the Gospell haue power to binde and to loose sinners: (as Christ himselfe sheweth, *Matth.* 16.) but how, and whom? They can neither iustifie the vnrighteous whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearely loueth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemn such whom God acquiteth, *Rom.* 8.33.34. it is manifest that all their power of binding & loosing sinners, is limited and bounded within the compasse of Gods word, which they may not passe: for if they do, the go beyond their warrant, and so all that they do will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent; and to the assuredly faithful repentant and godly persons, whose continual care is to please God and walk in his waies, they may pronounce the sentence of vndoubted and certaine saluation, because the word of God doth affirme as much: and this is all the binding & loosing of sinners which they haue. For in all their pronunciations of pardons, & forgiuenes of sins, they must be sure they speake not in their owne names, nor their owne wils and pleasures, but they must do it in the name of God, being first assured How Ministers binde and loose.

that

the Bishop of Rome obserueth not the rule of Gods word to square and measure his pardon by: but pardoneth whom he list, and as he list, as if he were a God himselfe, hauing absolute power in himselfe (without respect of Gods word or will) to doe what he list. Insomuch as Traytors and rebels against God and their lawfull Princes, he will not onely pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heede in time) feele the smart of it in hell torments together for euer. What the religion of Rome is, may appeare by this, that any man for money may get a pardon for his sinnes, and then what sinne need rich men feare to commit, when a Popes pardon will salue all? or how can it be otherwise than a religion, of licentiousnes, when for money a man may haue a licence or dispensation against any sinne whatsoeuer. These things be such open blots to the *Romish* religion, as that worthily euery good and godly mind hath it in detestation, and doth iustly condemne it. Yet further will I proue, that the Church of *Rome* cannot be the true Church possibly.

Against Traditions.

1 The Church of *Rome* doth hold, that the diuine and sacred scriptures doe not containe all things necessary to saluation: but their vnwritten traditions must (forsooth) all be receiued with equall and like authority; for so hath their Councell of Trent determined. And Pope *Leo* the fourth feareth not to pronounce with a loud voice, *That he that receiueth not without difference the popish Canons, as well as the foure Gospels, beleeueth not aright, nor holdeth the Catholicke faith effectually.* The Decretall Epistles also they number with the canonicall Scriptures. And Pope *Agatho* saith, that all the sanctions and decrees of their *Romish* Sea are to be taken as established by the diuine voice. VVhich blasphemies who can abide? For heereby they make both the Scriptures imperfect; and not so content, doe further adde vnto those Scriptures.

Concil. Trent. 1. decret 4. sess. Distinct. 20. ca. in libellis. Distinct. 15. ca. in canonicis. Distinct. 19. cap. sic omnes.

VVherein they commit two notable sinnes: first accu-

sing

taine not all matters necessarie to saluation: which is directly contrarie to the testimonie of *S. Iohn*, who saith, *That these things are written that ye may beleeue, and that in beleeuing ye may haue life eternall*: and cleane contrary to the testimony of *S. Paul*, who saith, *That the Scriptures* (giuen by diuine inspiration) *are profitable to reproue, to teach to correct, to instruct, & perfect the man of God.* 2. Tim. 3. 15. *Ergo*, the Scriptures or word of God written, is a true, sound, and perfect whole doctrine, containing in it selfe fully all things needfull for our saluation. Yea Saint *Paul* saith expressely to *Timothie*, *That the Scriptures are able to make him wise vnto saluation*, 2. Tim. 3. 15. And therefore the Church of Rome being cleane contradictorie, doth marueilously erre: and therefore also we neede none of their vnwritten traditions.

And againe, how should we be assured that those traditions which they call Apostolicall, bee Apostolicall, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus: *Si quaeratur Iesus Christus, quid nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is, *If Iesus Christ haue kept any thing close, which of vs shall say that it is this or that? And if any say it is this, how will he proue it?* For all the errors of the Church of Rome, shroud themselues vnder the harbour of traditions. And *Chrysostome* saith flatly, *What soeuer is requisite for our saluation, is conteined in the Scriptures.* And againe he saith, *All things be cleare and plaine in the Scriptures, and what soeuer things be needfull, be manifest there.* And *Hierome* in the prologue of the Bible to *Pauline*, after he had recited the bookes of the new Testament, and the old, saith thus: *I pray thee (deare brother) among these liue, vse vpon these, know nothing else seeke for none other thing.* And againe, vpon the bookes of the olde and new Testament: *These writings be holy, these booke be sound, there is none other to be compared to these: what soeuer is beside these may in no wise be receiued among st these holy things.* And againe he saith, *All other things which they seeke out or inuent*

August in epist ad Ianuar.

Chrysost. in Mat. 24. hom. 4

Chrysost. in 2. Thes. 2.

Hierome in his prologue of the Bible.

Hierome vpon Agge. 1

Scriptures (as though they were the traditions of the Apoſtles) the word of God cutteth off. Let vs therefore ſtand faſt to the written word of God: and as for their traditions which they cannot proue, but obtrude vnto vs without teſtimony of Scriptures; let vs contemne them. For as *Athanaſius* ſaith, *The holy Scriptures inſpired from God are ſufficient to all inſtruction of the truth.* And as for the other point of the Papiſts in equalling and adding of their traditions, their decretall Epiſtles and Canons, to the pure and diuine word of God, it is blaſphemy intollerable, and who can indure it? For doth not God ſay thus, *Yee ſhall put nothing to the word which I commaund you, neyther take ought therefrom?* Deut. 4. And againe he ſaith, *Whatſoeuer I commaund you, that take heede yee doe onely to the Lord: put nothing thereto, nor take ought therefrom.* And doth not Saint *Iohn* in his Reuelation, ſay, *That if any man adde to this booke, God ſhall adde vnto him the plagues which are written in this booke, and ſhall take away his part out of the booke of life?* I conclude therefore that the Church of [illegible] which doth not content her ſelfe with the ſacred and [illegible]ly Scripture (which the chaſte ſpouſe of Chriſt euermore doth) is not the true Church of God: *For therefore ſhee ſhameth* her ſelfe to beare the marke of a ſtrumpet. But when ſhe proceedeth and addeth her owne traditions, Decretall Epiſtles and Canons, to the word written; and maketh them to bee of as good and equall authority as the Canonicall and ſacred Scriptures themſelues; what greater pride could haue beene ſhewed, or what higher blaſphemy? But theſe are the right notes of an adultereſſe, to equall her ſelfe with her husband. Yea, what ſhould I ſay more? They hold that the authoritie of the Church is aboue the Scriptures, which ſheweth fully the notable pride and ſpirituall whoredome of their Church.

Athanaſ. contra gentiles.

Deut. 4.

Deut. 12.

Reu. 22.

Againſt Images, &c.

2. The Church of *Rome* is idolatrous, and therefore it is not the true Church. They fall downe before idols and Images as the heathen did, and therefore commit idolatrie as the heathen did: I ſpeake of the manner of their worſhip;

worſhip, for the heathen, how ſimple ſoeuer they were, knew the true God, yet they thought they worſhipped the true God, and their meaning was to worſhip the true God in the Image or Idoll, as the Papiſts likewiſe doe meane: for they ſay, they be not ſuch fooles, as to thinke or beleeue that an Image or Idoll (made of wood or ſtone) could be God: neither were the heathen ſo fooliſh as to thinke, or beleeue, that their Idols or Images were God, (for they knew they were made of wood or ſtone, or ſuch like); but (as they tooke it) they worſhipped God in the Image, as the Papiſts ſay they doe: and therefore the caſe for the manner of worſhip is all one. Againe, if the Papiſts doe not worſhip the Idoll or Image, why do they bow downe vnto it? God commaundeth, ſaying: *Thou ſhalt not make to thy ſelfe any grauen Image:* ſo that the very making of Images to repreſent God withall (who is a ſpirit eternall and inuiſible) is Idolatrie. Againe he ſaith: *Thou ſhalt not bowe downe to them, nor worſhip them, &c.* So that to bow downe vnto them (though they be ſuppoſed to repreſent God) is Idolatrie: for God muſt be worſhipped in ſuch ſort as himſelfe hath preſcribed, and not otherwiſe. And that it is flat Idolatry to worſhip God in any Image, is expreſſe and manifeſt by the children of Iſrael, when they made the golden Calfe to be a repreſentation of God; for the Text ſheweth that it was Idolatrie, for which many of them were plagued and puniſhed; & yet their meaning was to worſhip the true God in the Calfe: for they were not ſo ſimple as to thinke or beleeue, that that dead Idoll or Image was God, and therefore the Idolatrie of the Church of *Rome* is as groſſe and wicked as theirs was. Neyther can the Papiſts helpe themſelues in their wonted diſtinction of λατρεία, and δουλεία, affirming that they giue to Images but *Duliam*, that is, *ſeruice*, and to God *Latriam*, that is, *worſhip*; ſhewing thereby that both they worſhip God, and ſerue Images: But how agreeth the Temple of God with Images, ſaith *Paul*? or what warrant haue they to ſerue Images beſide God? Whē Chriſt himſelfe ſaith (it is written) *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue?*

Exod. 20.

Exod. 32.

2. *Cor.* 6. 15. 16

Math. 4. 10. *Deut.* 9. 13. & 10. 20.

by ; that men ſhould *turne from Idols or Images to ſerue the liuing God*, (where the word *Dulia* is vſed) whereby the apoſtle doth ſhew, that there is ſuch an oppoſition betweene Jmages and the ſeruice of God, that he that ſerueth the one, cannot ſerue the other. God himſelfe diſliketh Idols and Jmages vtterly, ſaying by the Prophet, that they *are ſo farre from being Lay-mens Bookes* (as the Papiſts tearme them) that they are no better than teachers of lies. And Saint *Iohn* himſelfe commaundeth all Chriſtians to keepe themſelues from Idols: beſides it is Idolatrie to pray vnto any but God: For Chriſt biddeth when men pray, not to call vpon the Virgin *Marie*, nor any other Saint departed this life, but vpon God onely: When yee pray (ſaith hee) *ſay thus, Our Father which art in heauen, &c.* Againe Saint *Paul* ſaith, *How ſhall they call vpon him, on whom they haue not beleeued?* Declaring thereby, that faith and prayer goe together. We can call vpon none, but we muſt conſequently alſo beleeue on him: but we are to beleeue on none but God; therfore we may pray to none but God; and therefore the Church of Rome calling vpon Saints departed, committeth groſſe Idolatrie: for the Scripture ſheweth that God onely is to be prayed vnto. Beſides, they teach in their Idolatrous *Maſſe*, or Sacrament of the Altar (as they teame it) after a certaine mumbling of words by the Prieſt, there is no bread nor wine remayning, but the verie bodie & the bloud of Chriſt; and that peece of bread which is ſhewed (for bread it ſtill appeareth to be, for all their magicall mumbling) they commaund to be adored and worſhipped. To adore or worſhip any creature (ſuch as bread is) is Idolatrie: the papiſticall Church doth the ſame: *Ergo*, it is Idolatrous. I haue proued it before, that it remaineth bread after the conſecration; and that Chriſt cānot poſſibly be there as touching the bodily ſubſtance, becauſe in that reſpect *he is aſcended vp into heauen, & there ſitteth on the right hand of God his father, vntil he come to iudge the quick and the dead*: and if they will not beleeue diuine teſtimonies therin; yet the authority of

Abac. 2.

1. *Iohn.* 5. 21.

Math 6.

Rom. 10. 14.

Cicero

Cicero a heathen man might forme what reuerence is due
one place he ſaith: *Quam tam amentem eſſe putas, qui illum*
quo veſcatur, Deum credat eſſe? That is, *Whom do you think* Cicero. lib. de
ſo madd as to beleeue that which he eateth to be God? Inſo- natura Deor.
much therfore as the Church of Rome doth worſhip bread,
as if it were *God*, It is manifeſt they be groſſe Idolaters.
And conſequently their Church cannot be the true Church
of God on earth.

3 The Papiſts doe not denie Chriſt in words, but if we
examine them by particulars, we ſhall finde that in deede
they doe: as for example, we know that the right faith be-
leeueth Chriſt Ieſus to be both *God* and man, which the
Church of Rome in words will ſo affirme: But vrge them
in this point of the *Sacrament*, and then they bewray
themſelues, that they beleeue not *Chriſt* to haue a true bo-
die: for when they are preſſed with this, that the bodie of
Chriſt cannot be both in heauen and in earth at one, and
the ſelfe ſame time, becauſe it is againſt the nature of a true
bodie ſo to be: then they become *Vbiquitaries*, and ſay, that
becauſe the Godhead of Chriſt is euery where, therefore
his humanitie is euery where. But this is no good conſe-
quent: for the Godhead and humanity are of ſeuerall na-
tures. And if his bodie and fleſh were euerie where as his
Godhead is: how is that true which the Angell ſpake, ſay-
ing: *Surrexit, non eſt hic: He is riſen, he is not heere?* For Matth. 28. 6.
theſe words ſhew that his bodie and fleſh is not euery
where. Again, if he were euery where in reſpect of his hu-
manitie, how is it true that he aſcended into heauen? For
that word, aſcenſion, doth ſhew that his bodily preſence
did remooue from one place to another; and then was it not
in that place from whence it did remooue.

Laſtly, it is the property of a diuine nature to be euerie
where: and therefore whileſt they defend this vbiquity *of*
the fleſh of Chriſt, it is as much as if they ſhould ſay, *that the*
fleſh of Chriſt is turned into *God* (which is a groſſe Here-
ſie.) And thus it appeareth, that the Papiſts doe with the
Eutichians, denie that Chriſt hath a true bodie, when
they hold that (contrarie to the nature of a true bodie)

it may be in diuers places at once; yea, euerie where: and therefore denying Christ to haue a true bodie, they are not the true Church. And so much for their error concerning the person of Christ.

4 Now for the office of Christ (for his person and his office be two chefe things which wee are all to regard.) The Papistes will yeelde with vs, that it consisteth in these three points, namely, that he is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they do not: for in respect that Christ is our Prophet, which should and did reueale his Fathers will vnto the world, wee ought to bee content with his voyce, and search no further than he hath reuealed in his Scriptures. But the Papists are not so contented, but they hold that their vnwritten traditions and popish Canons, must also be receiued vpon like perill of damnation, as before I shewed. Concerning the Priesthood of Christ, it consisteth in two things, namely, *the offering vp of himselfe* once for a full, perfect, and sufficient sacrifice: *And his intercession with his father*, which yet remaineth also, and shall doe to the worlds end. Both these the Papists annihilate, as I will prooue. First, concerning the sacrifice and oblation of Christ, there is no doubt, but being once done vpon the crosse, it was a most full, perfect and satisfactorie sacrifice to deliuer both *à culpa & pœna*, from the guiltinesse, and the punishment incident to that guiltinesse: for otherwise how should Christ be Iesus, that is a Sauiour, if he did not deliuer vs from the punishment, as well as from the sinne? But the Papists hold that Christ hath obtained by his passion, remission for our sinnes going before baptisme: but for sinnes committed after baptisme, that his passion hath taken away onely the guiltinesse, that the punishment remaineth notwithstanding; which is to bee paid in Purgatorie (as they say) and to be redeemed by our owne satisfactions; and so they make the punishment due to sinne (which is indeed eternall in hell) to be but temporary in Purgatory vpon satisfactions (as they haue deuised.) But what can a man giue for the ransome of his soule? And

Matth. 1, 21.

it

it appeareth before, then by the report of Augustine, that the Catholicke faith beleeueth no Purgatory, such as they haue inuented. For, as *S. Iohn* saith, *The bloud of Christ is that which purgeth vs from all sinne*; and that his most pretious bloud is the onely Purgatory we hold, and doth deliuer his people from the punishment due to sinnes, as well as from sinnes: for our punishment was laid vpon him, and with his stripes are we healed, as the Prophet *Esay* speaketh. Againe, the Papists doe say they offer vp Christ in their Masse, which Masse they say is propiatory, both for the liuing and the dead. First, for the dead it cannot be propitiatorie, nor doe good vnto; for as the tree falleth, so it lieth: and as a man is found to die, so hee goeth eyther to heauen or to hell. A third place which the Papists call Purgatory there is not. And if any be in heauen, their Masses can doe them no good: for they enioy all good alreadie. And if any be in hel, we know that *Ex inferno nulla redẽptio, from hell there is no redemption*. And therefore for the dead it cannot be propitiatory, nor any thing else auailable: and for the liuing it cannot be propitiatory. Yea it is blasphemous and derogatorie to the passion of Christ once for all: for in as much as he is a Priest for euer, after the order of *Melchisedech*, he is to die but once, which he did vpon the crosse: whose oblation being perfect (as the author to the Hebrews speaketh) needeth not any other help (as of Masse or whatsoeuer else) to make it perfect: yea it is wicked, grosse, blasphemous, and damnable to suppose any imperfection in the sacrifice & oblation of Iesus Christ: for God twice cried with a loud voice from heauen, saying, *This is my beloued Sonne, in whom I am well pleased.*

1. Ioh. 1. 7. *Esay.* 53. *Eccle.* 11. *Luke.* 16. *Heb.* 5. *and* 6. 7. *&c.* & 9. *Matth.* 3. 17. *Matth.* 17. 5.

5 As touching the other part of his Priesthood: namely, his intercession with his father, whereby he maketh request vnto God for vs, although the Papists ascribe that chiefly vnto Christ; yet what do they else but cleane robbe him of it, when they associate others with him? As namely the Virgin *Mary*, they call her *the Queene of heauen*; *the gate of Paradise*; *their life and sweetnesse*; *the Treasurer of Grace*; *the refuge of sinnes*; *and the Mediatrix of men*. I

Rom. 8. 34. *Heb.* 7. 25.

say thus to her:

O felix puerpera	*O happie mother*
nostra pians scelera,	*satisfying for our sinnes,*
iure matris impera	*by thy motherly authoritie*
Redemptori: that is,	*commaund the Redeemer.*

What greater blaſpemie to Chriſt could they haue vttered? It is cleere that S. *Paul* ſaith, *There is but one God and one Mediatour betweene God and men, the Man Chriſt Ieſus.* 1. Tim. 2. 5. But the Papiſts bee not content with him, but will haue many Mediatours. Saint *Paul* ſaith moreouer, that *by him we haue boldnes and acceſſe vnto God.* Ephe. 3. 12. And therefore what fooliſh feare is it of Papiſts to appoint to themſelues other Mediatours? Sith therefore the Church of Rome doth not repute the one oblation of Ieſus Chriſt, and his interceſſion to be perfect, but accuſeth them of imperfection (as appeareth by their doctrines) it cannot poſſibly be the true Church. Chriſt himſelfe biddeth to aske in no other name than in his, and promiſeth that what ſoeuer ſhall be asked in his name, it ſhall bee done, *Iohn.* 14. 13. 14. *Chryſoſtome*, ſpeaking of the woman of Canaan, who though ſhee were a ſinner was bolde to come vnto Chriſt, ſaith thus; *Chriſoſt. homil. 15. de Cananea*

Exprudentiam hanc mulieris; non precatur Iacobum, *non ſupplicat* Iohanni, *non adit ad* Petrum, *nec Apoſtolorum catum reſpicit, aut vllum eorum requirit: ſed pro his omnibus pœnitentiam ſibi coniungens adiungit, & ad ipſum fontem progreditur.* Behold the wiſedome of this woman: ſhe doth not pray Iames, ſhe doth not beſeech Iohn, ſhe goeth not to Peter, ſhe looketh not to the companie of the Apoſtles, neither doth requeſt of anie of them; but for all this, ſhe taketh repentance for her companion; and goeth to the verie fountaine it ſelfe. And againe he ſaith, that *Eadem Hom.* *to haue neceſſe vnto God, Nihil opus eſt aciensi ſeruo vel interceſſore, ſed dic, miſerere mei Deus, is enim te audit quocunque ſis loco, & vndecunque inuocetur:* We haue no need of anie Courtlie attendant or interceſſor, but ſay, Haue mercy vpon me O God, for he heareth thee in what place ſoeuer thou art,

art, and for me what should I for my part meddle with

broſe likewiſe and wereth the carnall veſton of the Papiſts. *Solent* (ſayth hee) *muſcarij vti excuſatione dicentes, periſſe ex Ambr. in*
poſſe ire ad Deum, ſicut per Comites itur ad Regis Idea ad re- Rom. 1.
gem per tribunos & comites itur, quia homo vtiq; eſt rex: ad
Deum autem, quem vtique nihil latet, ſuffragatore non eſt o-
pus. ſed mente deuota. Vbicunque enim talis locutus fuerit, re-
ſpondebitur illi. That is, *They are wont to vſe a pitifull excuſe,*
ſaying, By theſe (Saints) *they may haue acceſſe vnto God, as by*
Earles there is acceſſe to Kings. Therefore is it that by Offi-
cers and Earles acceſſe is made to the King, becauſe the King
himſelfe is a man. But to come to God, from whome nothing is
hid, there is no needs of a ſpokeſman, but of a deuoute minde:
for whereſoeuer ſuch a one ſpeaketh to him, he will anſwere Iam. 4. 12.
him. The Church of Rome therefore which accounteth not of the ſufficiency and perfection of that one oblation of Chriſt, nor of his continuall interceſſion, cannot poſſibly be the true Church.

6 The Papiſts in words will not deny but Chriſt is a King, which hath all power in heauen and in earth. But indeed it appeareth they doo exile and baniſh him out of his kingdome, or at leaſt leaue him but a ſmall portion, or rather none at all: for in reſpect that hee is a ſpirituall King, and the King of his Church, he is alſo (as Saint *Iames* ſpeaketh) the onely law-giuer thereunto, and therefore by his lawes onely the Church is to be gouerned, which they cannot abide: for they adde their Popiſh Canons, Conſtitutions, and Cuſtomes, whereby they will haue the Church gouerned: yea they will haue theſe take place, though they vtterly diſplace the word of God, for the maymenace of them. Secondly, Chriſt only is to raigne in the conſciences of men, & yet the Pope claimeth power to binde mens conſciences by his lawes, ſtatutes, and decrees. Thirdly, he claimeth moſt traiterouſly to be the head of the whole vniuerſall Church, which title by way of prerogatiue is giuen and attributed only to Jeſus Chriſt (to whome it onely Ephe. 1. 22.
appertaineth.) But before I proceed any further herein, I demaunde of the Pope and Papiſts; when, and by what

right

against the holy ghost Pope taketh vpon him the title to bee head of the Church & vniuersall Bishop ouer all the Christian world (by vertue of which title he taketh vpon him to rule as he list, and to doo what he list.) First to claym it as successor to *Peter*, is impossible: for that *Peter* the Apostle neuer had any such title, preheminence, or authority ouer the rest of the Apostles.

It is true that Christ said to *Peter* (after he had confessed Christ to be that Christ the sonne of the liuing God) *Thou art Peter, and vpon this rocke will I build my Church.* Mat.16.18. These words hitherto giue no superiority to *Peter* aboue the rest: onely they shew that the Church is builded *non super Petrum, sed super petram: not vpon the person of Peter, but vpon the rocke*: and vppon what rocke? namely vppon that Christ Iesus whom *Peter* confesseth to be the sonne of the liuing God. For that confession of *Peter* concerning Jesus to bee that Christ the sonne of the liuing God, is the rocke whereupon the Church is builded: for (as Saint *Paul* expoundeth and affirmeth) *Other foundation can no man lay, but that which is laid already*, 1 Cor.3.11. namely Iesus Christ. And in another place hee sayth expresselie: *that that rocke was Christ.* 1 Cor.10.4. And Christ himselfe affirmeth likewise, *that he that heareth his words and doth them, is likened to one that buildeth his house vpon a rocke; shewing thereby that hee, and his words, and Doctrine be the rocke, against which the gates of hell shall neuer preuayle.* Mat.7.24. Agreeablie whereunto speaketh Saint *Paul* againe, when he saieth that the Church is builded *vppon the foundation of the Prophets and Apostles, Christ Iesus himselfe beeing the heade stone in the corner.* Ephe.2.20. Where then shall wee find that *Peter* was made Prince of the Apostles to rule ouer all the rest, as the Pope now dooth? Mat.16.19. The Papists aunswere that in the next words, when Christ gaue vnto *Peter* by speciall name, the keyes of binding and loosing, hee thereby made *Peter* the prince and vniuersall Bishop of the whole Church. But hereunto I say, that Christ therein gaue no authority more to *Peter* than to the rest; that at this time the keyes were not giuen to him nor to the rest, onely there was a promise that they

should

should be giuen: for the words be not in the present tense, *Do tibi, I giue vnto thee*: but in the future tense, *Dabo tibi, I will giue vnto thee*: which promise of Christ was afterwarde truly performed; and when it was performed, the keyes, that is the power of binding and loosing sinners, was giuen not onely to *Peter*, but to *Peter* and all the rest together, as *S. Iohn* in his Gospell cleerly declareth and auoucheth. Now because *Peter* was the man that gaue answere for himselfe and the rest, therfore our Sauiour Christ spoke personally vnto *Peter*, and so both *Cyprian* and *Augustine* doo expound and declare it. Otherwise neither in the promise of the keyes, nor yet in the receite of the same did *Peter* receiue any more authority or superiority than the rest of the Apostles did. I graunt hee was called *primus*, because he was of the first that was called to the Apostleship; or because hee was the first of all the Apostles, that confessed Christ to be the *Messias* and Sonne of the liuing God; or because he was readiest alwayes to speake and answere. But all this dooth not prooue that hee had authoritie ouer the rest, or a larger commission than the rest. Yea the words of their commission doo shewe the contrary, namely, that they had all equall authority: for it was thus made vnto them all indifferently, and without putting a difference, namely: *Goyee and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost, teaching them to obserue all things whatsoeuer I haue commanded you*, Math. 28. 19. 20. Runne ouer all that remaineth written, and you shall finde that *Peter* was one of the twelue equall with the rest, and their fellowe, but not their Lord. VVhere was *Peters* superiority, when *Paul* reproued him to his face? Galath. 2. 11. when beeing accused, he pleaded no priuiledge, but for the cleering of himselfe and satisfaction of others, he answereth to that accusation? VVhere was *Peters* authoritye ouer the rest, when the rest sent him and *Iohn* vnto *Samaria*? Acts the eleuenth chapter, the third and fourth verses: and also in acts the eighth chapter, and the fourteenth verse. In that hee went at their sending, he plainly sheweth that he had no princi-

Ioh. 20. 22. 23.

pality

palsy ouer them? Where was his preheminence or authority, when in a Councell held at Ierusalem, where the Apostles were, yet not *Peter*, but *Iames* ruled the action, & according to his sentence was the Decree made, Act. 15. 13. &c. Yea, I say moreouer, that when there was contention amongst the Apostles, who should be chiefe amongst them, Christ told them plainly, *that Kings of Nations might beare rule ouer their people, and that great men vnder those Kings might likewise exercise authority ouer other, but so might not they do one ouer another*, Luk. 22. 25. 26. &c. *But the greatest among st them should be as the least, and as a seruant: yea, should be the least, and should be a seruant*, as it is declared in *Math.* 20. 25. 26, and in *Marke* 10. 42. 43.

If the greatest must be as the least, what authoritie hath he aboue the least? For then hath the least as great authority as the greatest; that is, they haue all equall authoritie. I maruell therefore what the *Pope* and *Papistes* meane, contrary to the tenour of the *Commission* of *Christ*, contrary to the practise of *Peter* himselfe, and contrary to this decree made by Christ of their equality, to say notwithstanding that *Peter* was prince of the Apostles, and had authority ouer them all; when as indeede it is manifest by all the Scriptures and course of his life, he neither claimed nor had any authority ouer the rest, more than the rest had ouer him, and consequently the Pope of Rome can neuer claime that as succeſſour to *Peter*, which was neuer in *Peter* his supposed predeceſſour.

The papists perceiuing that the scriptures make nothing for them, but against them, (because they woulde haue the matter coloured with some antiquity, or shew of antiquity at the least) haue deuised some counterfeite and forged Authours, (as *Anacletus*, and *Anicetus*, and such like) to speake something for them. But the falsehood of all those, is discouered by other writers (if they bee well marked.) In *Cyprians* time it was deemed a matter odious for any to take vppon him to be Bishop of Bishops, as appeareth by that voyce which he cried in the Councell of Carthage. It was likewise decreed in the Africane Councell,

that

that now should be called Priest of Priests, or Archpriest, or any such like. The councell of Nice did decree that the Bishop of Rome should keepe himselfe within the compasse of his prouince, and not exceed his bounds; as likewise the Bishops of Antioche, Ierusalem, and Constantinople were to doo the like. Other Councells did affirm as much, (which because they are sufficiently known, I need not to recite.) But they all shew that at those times the Bishop of Rome had no greater iurisdiction than within his owne prouince, and that he could not meddle within the prouinces of other Bishops. And *Hierome* of his time saith, that the Bishop of Eugubium, or any other the least Sea, is equall to the Bishop of *Rome*. The title of Vniuersall Bishop, was much desired of *Iohn* Bishop of Constantinople, and much contention there was about it: but it was neuer obtained of the Bishop of *Rome*, vntill the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of Rome: after which, the Bishops of Rome neuer ceased still to augment their dignity, and increase the pride of the Romish Sea: And euen at that very first time when *Iohn* Bishop of Constantinople, sought to get that title of vniuersall Bishop to his Sea, *Gregorie* then Bishop of Rome, did himselfe stand against it mightily, and affirmed that he could be no lesse than Antichrist whosoeuer did take vnto him that title. First therefore it is manyfest, that vntill the time of *Gregorie* Bishop of Rome, an vniuersall Bishop was not heard of in the Church, and *Boniface* the third was the first Bishop of Rome that got this title, which was about 600. yeeres after Christ. And besides, how will the Bishop of Rome that now is, auoide himselfe to be Antichrist, sith by the expresse determination of *Gregorie* Bishop of Rome his predecessour, hee is condemned for Antichrist, in as much as hee hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, vsurping the prerogatiue title of Christ Iesus? But the Pope saith, that though hee clayme thus to bee the head of the Church, yet hee doth not name himselfe to bee otherwise

Hieron ad Euagrium.

Vide Greg. lib. 4. epist. 32. 34. 36. 38. 39. & lib. 6. epist. 20. 28. 29. 30.

than

But why will hee bee so arrogant as to challenge this title, without lawfull conueyance made vnto him from Christ, which he cannot shew? For who dare take vpon him to bee a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Againe, the Church of Christ on earth, beeing as a chast Spouse to her Husband and head Christ Iesus; neither can nor ought to acknowledge any other for her head, then that her husband to whome shee hath plighted her troth. Lastly, there can be no successour, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his owne words: *Behold I am with you to the end of the world*, Mat. 28. 20. And therefore he can haue neither successour nor Vicar to represent his person, or to guide his Church; for his spirit (since his bodily ascension) is the guide and gouernour of the Church in his roome, Ioh. 14. and 15. and 16. For no man mortall is appointed thereunto. I conclude therefore, that for al these causes the Church of Rome cannot possibly be the true Church.

Against iustification by workes.

7 The Church of Rome doth not ascribe iustification to faith in Christ Iesus onely, but sayth that mens workes bee meritorious, and to them partly is iustification to be ascribed; and so they make mens imperfect workes to bee causes of saluation, which is a grosse errour, euen in the foundation or fundamentall point. Saint *Paul* saith, *That all are iustified freely by his grace*, *Rom.* 3. 24. If they be iustified *gratis*, *freely* (as he affirmeth) then are they iustified without any desert of theirs. And Saint *Paul* setteth downe this Axiome in the conclusion, *We holde that a man is iustified by faith, without the works of the Law*, *Rom.* 3. 28. And the Apostle in very many places (whereof mention shall be made hereafter) doth expressely exclude workes from being any causes of our iustification: for indeede they are the effects thereof. And therefore it appeareth to bee a true position, that *faith only doth iustifie*, in as much as iustification is (in the sight of God) imputed to our faith, not to our workes: For *Abraham beleeued God, and that was im-*

puted

And he sheweth that *Abraham* was not iustified by workes before God: for if *Abraham were iustified by workes, then should he haue wherein to glory, but not before God:* and because hee had not wherein to glory before God, therefore he was not iustified in the sight of God. I grant, that Saint *Iames* in his second chapter dooth say, that *Abraham was iustified by his workes, when hee offered vp his sonne Isaac* at gods commandement. And likewise that hee saith, that *a man is iustified by workes, and not by faith onely.* But before whom is he iustified by workes? Not before god, but before men; that is to say, his workes doe declare vnto men that faith whereby he is iustified before god. And that this is the meaning of *S. Iames*, may appeare by that his saying, where he saith, *Shew vnto mee thy faith by thy workes: thou sayst thou hast faith, that is not enough, thy wordes doe not proue it, thy workes will: therefore* (saith he) *shew mee thy faith by thy workes.* This word (*Shew mee*) dooth manifest what manner of iustification hee speaketh of, namely, that hee speaketh of a iustification before men. For it is GOD that respecteth the faith of a man, whereby onely hee is iustified in his sight: And it is men which respect the works, whereby indeede they testifie vnto the world their faith to bee good before God. For (as Saint *Iames* sayth truely) *faith without workes is but a dead faith*, and not good, nor sound, not auaileable. But faith and workes must goe together: and indeede where a true faith is, there good workes will shew themselues as the fruites thereof. And thus *Paul* and *Iames* are to be reconciled; which thing *Thomas Aquinas* a schooleman of the Papists doth himselfe plainly testifie, saying, that Christ Iesus dooth iustifie *effectiue* effectuallie: Faith dooth iustifie *apprehensiue*, by taking holde of Christ: and good workes doe iustifie *declaratiue*, that is, doe declare vnto men their iustification before God. And so it is cleere, that howsoeuer a true faith cannot bee without workes, as fire cannot bee without light and heate: yet our iustification before god is to bee imputed to our faith, not to our workes: as warmth is to bee imputed to the heate of

the

expressly, *That God imputeth righteousnesse without workes*, Rom. 4. 6. And againe, *That it is by grace, not of works*, Rom. 11. 6. And againe, *Not of works*, Rom. 9. 11. Againe, *S. Paul* telleth the Saints at Ephesus, that *God hath ordained men to walke in good works*; yet hee saith that they may not trust to be saued by them: for hee affirmeth, and assureth them, *That they are saued by grace, & not by their works*, Eph. 2. 8. 9. 10. Againe, he speaketh in the person of himselfe, and of all the children of God, and saith, *that wee are saued not by workes, but by his predestination and grace*, 2 *Tim.* 1. 9. And againe, *God is our Saviour, not for any workes which we haue done, but according to his own mercy he hath saued vs.* Tit. 3. 5. And diuers other like places be. Wherefore *S. Hilarie* hath these very words (which we hold) *Sola fides iustificat*: *Faith only doth iustifie*. And *Ambrose* among other sentences hath this: *Non iustificari hominem apud Deum nisi per fidem*: *That a man is not iustified before God, but by faith*: Which is as much, as *Faith onely doth iustifie before God*. Saint *Basil* doth say, that *this is perfect and sound reioycing in god, when a man doth not boast of his own righteousnesse, but knoweth that he wanteth in himselfe true righteousnesse, and that he is iustified by faith onely*. And *Gregorie Nazianzen* saith, that *to beleeue only, is righteousnes*. And therefore it is euident both by the expresse testimony of the Scriptures, and of the Fathers, that wee hold the truth in this behalfe, and that the Church of Rome is in a marueilous errour. It is true which is written, that *euery man shall be rewarded according to his workes*: because the faith of men is esteemed and estimated by their works, as the tree is knowne by the fruit: But there is no text of Scripture to shewe, that any man is saued *propter merita*, for his workes or merites; but many texts of Scripture to the contrary, as before appeareth. For when we haue done all that we can, yet wee must say (as Christ commaundeth) *We are vnprofitable seruants*, Luk. 17. 10. And therefore the papists, which teache works meritorious, yea works of supererogation auaileable to saluation, aswell for others as for themselues, holde not the

Hilar. in Mat. cap. 8. Ambr. in Rom. 3.

right

righte faith, and consequently [illegible]

Church, should be infinite, neyther can I [illegible] them. I will therefore conclude all this dispute, only with this argument following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by Paul the Apostle, and that is prefignified in the Reuelation of S. Iohn. Ergo, it is impossible that the Church of Rome should bee the true Church. For the Church of Antichrist (though it boast neuer so much) cannot bee the true Church, though it would fayne bee so accounted; as many an harlot desireth to be reputed an honest woman. The Pope Antichrist.

1 One mark of that Antichrist, Paul sheweth to be this, 2. Thess. 2. 8. *that he should exalt himselfe aboue euery one that is called God*: he dooth not say aboue god, but aboue euery one that is called god, Ioh. 10. 34. Now those whome the Scripture calleth gods, we know to be such as bee the Iudges and Magistrates of the earth, Psal. 82. 6. who for that they be in the place of God & his Lieutenants, are youchsafed (in Scripture) this high and honourable title as to bee Gods. That the Pope of Rome is such a one as dooth exalte himselfe aboue any such god of the earth, namelye aboue all Princes and Magistrates, is a thing so well knowne, as I neede not to prooue it: himselfe by his wicked practises, and his Iesuits, Seminaries, and priests doo in their bookes manifest the same vnto the world.

2 Another marke of Antichrist Paul setteth downe to be this, namely, 2. Thess. 2. 4. *that he should sit in the Temple of God as God, shewing himselfe to be God.* And I pray what doth the Pope els, but sit in the Temple of god as GOD? when claiming the Apostolike Sea, he taketh vpon him to be the head of the Church, and to rule as he list: to erect princes, and to depose them againe from their Thrones: *that he cannot erre: that he can forgiue sinnes*: matters that belong particularly to god, and to no other? What doth he else but by these demonstrations shew himselfe to be god, insomuch as hee arrogateth to himselfe most proudely the authority of God himselfe? which things the first Booke

that which *Angelicus* wrote in his Poetry, the beginning whereof is: *Papa simul mundi: The Pope is the wonder of the world: Nec Deus es, nec homo, sed neuter, & inter vtrumque: Thou art not God, no art thou man, but neuter mixt of both.* But these Popes were bold to take, vnto themselues the very name of God, and to accept it giuen of others; according as Pope *Sixtus* the fourth, when hee should first enter into Rome in his dignity papall, had made for him a Pageant of Triumph, cunningly fixed vpon that gate of the City hee should enter at, hauing written vpon it this blasphemous verse, dedicated vnto him.

Oraculo vocis mundi moderaris habenas,
Et meritò in terris, crederis esse Deus.

By Oracle of thine owne voyce the world thou gouernest all:
And worthily a God on earth men thinke, and doo thee call.

Yea, shall I say more? The Pope (if any man in the world) dooth take vpon him such more than Luciferian pride (howsoeuer to deceiue the world with words) he calleth himselfe *seruus seruorum Dei*, a seruant of the seruãts of God) that he exalteth himself aboue God himselfe, and his worship: for he taketh vpon him to be aboue the scriptures, and to dispense with them at his pleasure, and to allow matters contrary vnto them: which God himselfe (whose will is immutable, and reuealed therein) will not doo: for he and his word will not be contrary. Again, hereby it is manifest that hee exalteth himselfe aboue God, in as much as there is lesse daunger and punishment, for any that breaketh any of Gods lawes, than for one that breaketh any the least constitution of the Pope. Moreouer, hee claymeth authority in three places: Heauen, Earth, and Purgatorie, and that is the reason hee weareth a Triple

crown:

Crowne: so that by this account and claime, he hath more and larger extended authority then God himselfe: for such a third Mace as Purgatory is, he knoweth not of. And what doo these things but manifest him to exalt himselfe euen aboue God, and all that is worshipped.

3 Antichrist is described to be such a one as should come in lying signes and false miracles, and wonders, 2. Thes. 2. 9. (*whereby, if it were possible, they would deceiue the very elect.*) And that this is verified in the Pope, and popish Church; as all men know that haue beene acquainted with their knaueries, deceits, and fraudes, so let their *Aurea Legenda* and book of *Trophees* testifie to the whole world.

4 *S. Paul* 2. Thess. 2. 8. nameth by his name, that he that he speaketh of should be ἄνομος, that is, *a lawlesse person, or one subiect to no law*, which is also manifestly verified in the Pope; for no lawes will hold him, neither diuine nor humane: for he claimeth to be aboue them all, and to change and alter what he list, and when he list, & to whom he list: which the glosse vpon the Decretals doth testifie, saying thus of the Pope; *Legi non subiacet ille*: that is, *He is not subiect to any law.* What is this else but to bee ἄνομος, a lawlesse person, euen the very same whom S. *Paul* speaketh of?

5 Saint *Iohn* in his Reuelations doth pourtray Antichrist and his feate, by the name of *the great whore, with whom haue committed fornication the kings of the Earth, & the Inhabitants of the Earth haue bin drunke with the wine of her fornication. This woman is that great City, which hath dominion ouer the kings of the earth, at the time of this Reuelation*, as S. *Iohn* expressely affirmeth, Reuel. 17. 18. It is well known, that there was then no other City which raigned ouer the kings of the earth, but only Rome: And therefore Rome only is and must needs be the Seat of Antichrist: for no other can bee by this euident and plaine description of Saint *Iohn*: for Rome was the only City of the world, that raigned ouer the kings of the earth, the head whereof was then the Emperour, but now the *Pope*; for the condition of the first beast (namely of the Romane Empire Ciuill) is altered and chaunged into an *Ecclesiasticall* and Romane

S. Iohn in this Reuelation saw a beast rising out of the earth, which had two Hornes like the Lamb, and he spake like the Dragon: and then all that is spoken of this beast doth fitly and onely agree to that man of Rome the Pope; who though in shew he were the Lambe for what is more mild or humble than to call himselfe the seruant of the seruants of god? Yet indeede he plaieth the part of the Dragon, or Diuell hauing learned this cunning of Sathan; who though he be neuer so bad a spirit, yet will transforme himselfe into an Angell of light to deceiue soules, 2. Cor. 11. 14. as the Apostle sheweth. But here is required (saith Iohn in that Reuelation) Let him that hath vnderstanding count the number of the beast, for it is the number of a man, and his number is 666. Now because the number of this wicked beast containeth sixe hundred sixty and six, Ireneus thinketh that this Antichristian beast should be Λατεινος, that is a man of Italie, for the number of the beast is set downe in great letters, and this greeke word (Lateinos) doth make vp the iust number of 666. which is the number of the beasts name. If any do think, that though this Reuelation were written in greeke, as being the more known and common language, yet that it was vttered to S. Iohn in Hebrew, because the Hebrewe tongue is the Holy tongue: and that Iohn himselfe was an Hebrew or Iew by nation, & that likewise diuers Hebrew words are found in the Reuelation: (Whose opinion is not vnlikely but very probable;) then let him seeke out an Hebrew word which containeth that iust number, and herein he needs not to search far, or to study much vpon the matter: for the Hebrew word Romiith (that is Romanus, a mã of Rome, in English) doth in those Hebrew letters contain the iust number of 666. which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, eyther by greeke letters, or by Hebrewe letters, it is perfectly agreeing to that Man of Rome the Pope. All the markes agreeing to Antichrist (whatsoeuer they bee) are found fully and onelye accomplished in the pope, and therefore there is no doubt but he is that notable

Anti-

Antichrist, of whom Paul and Saint Iohn in his reuelation doe teſtifie; and conſequently [illegible] the true Church of Chriſt, but contrariwiſe, the viſible Church of Antichriſt, is iuſtly forſaken, and for euer to be forſaken of all Chriſtians, as they tender their ſaluation in Ieſus Chriſt: to whom only they haue betrothed themſelues, and to whom they muſt remaine conſtant for euermore; which God grant vs all to doe. Amen.

CHAP. VI.

Againſt Schiſme and Schiſmaticall Synagogues.

MAny there be who of a godly, and zealous minde, do in good ſort ſeeke Reformation, and for that Church gouernment, which Chriſt himſelf hath inſtituted in his Church, whom I neither dare, nor do reprooue: others there be, that ſeeke Reformation amiſſe, with venomous and ſlanderous tongues, railing, and reuiling againſt thoſe which withſtand it; which things doe neither grace themſelues, nor yet the cauſe which they would preferre: other ſome there be, who to make the cauſe of reformation odious, do ſay that it aboliſheth her Maieſties ſupreame gouernment, & authoritie in cauſes Eccleſiaſticall: I would wiſh all men to ſpeake the truth, and to ſeeke the preferment of Gods truth in a duriſull, peaceable, and charitable ſort, let the cauſe be made no worſe than it is: for my part I deſire no more than euery Chriſtian ought, namely that the truth of God ſhould carrie the preheminense, whatſoeuer it be.

And I would to God that (all malice and contention ſet apart) all of all parts would grow more charitably affected both in their words, and in their writings, one towards another: for ſo would this controuerſie ſooner come to an end, and the more ſpeedily be decided. Others there bee who for that in ſo long time they cannot ſee their deſired diſcipline and Church gouernment to be eſtabliſhed, runne from our Church, and make a ſchiſme and ſeparation from

[illegible] they may make their [illegible]ceptable. Schisme the more vnpardonable these are the *Brownists* and *Barrowists*, who will not stay the chiefe Magistrates pleasure for the establishing thereof, nor yet allow vnto vs any *Church* in England, but themselues. But they (for against them I deale) and you must vnderstand, that a *Church* may be, yea a true *Church* may be and is, though it haue neither Elders, nor Deacons, nor Discipline in it. For we read in *Act.* 2. *ver.* 41. 42. 43. 47. of an assembly of people at Ierusalem, that receiued the word of God and beleeued, and which are expressely called a *Church*, (and who can or dare denie them to be the true *Church* of God, sith the holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therfore a true Church of *God* may be, though as yet it haue not these; for this desired discipline is not an essentiall part of the Church: for it doth resemble the wall of a citie, or an hedge or ditch about a vineyard, and it is a citie though the wall be wanting, and it is a vineyard though the hedge or ditch be wanting: though so much the lesse fortified I grant. In asmuch therefore as we haue the preaching of Gods holy word, & the right administration of the Sacraments (which be the essentiall markes of the true *Church*.) None ought to forsake our Church for any other defect, corruption, or imperfection. For there may be corruptions both in doctrine and discipline some, and yet the Church where they be, the true Church of God. Admit (if they will) that Ministers in the Church of England bee not rightly created and brought into the Church, will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought and borne into the world, not according to the right course or order of nature, but otherwise (as by ripping of his Mother belly) is no man: for the one commeth vnorderly into the world, as the other doth into the *Church*. I am sure the corrupt ordination of a Minister doth not proue him to be no minister: Neither doth any

Note

other

ling of a Church: for if a [illegible] ruptions, Will any man therefore say he is no man? They say we do not onely want the right discipline, but we haue also put a wrong discipline in the place thereof. But what of this? The errour then I confesse is great, but yet not such as doth make a Nullity of our Church, so long as it holdeth Christ Iesus, the life and soule of the Church, and is readie to reforme her errour, whensoeuer by good proofe it shall be manifested vnto her. In the meane time their argumẽt is nothing worth: for if a man loose a leg or arme, yet none will denie him to be a man, for all this blemish or defect; yea though he put a wodden leg in steed of his legge which he wanteth, yet he remaineth a man still, because his principall parts remaine. So though we want that discipline, yet we haue the principall parts of the Church, namely the right preaching of the word of God and administration of Sacraments, and therefore a true Church of God vndoubtedly. And if we haue a true Church, though not a perfect Church, let the *Brownists*, and *Barrowists* consider from whence they are fallen: for if the Church of Christ, be the body of Christ, as *S. Paul* affirmeth: what doe they else but by their schisme and separation rent themselues from the body of Christ? and then let them remember whose members they be, vntil they be reunited. Let thē no longer for shame, charge our Church with Idolatry, except they were better able to proue it, which neither they nor all the world shall do. To say (as they say) that a set forme of praier vsed in the Church, and exibited vnto God, the praier being framed according to the rule of Gods word, is Idolatry; is detestable. For by as good reason they may condemne all prayer made vnto God by the Preacher or Pastor of the cōgregation, which they will not doe: And besides, all the reformed Churches in Christendome haue a set forme of publike prayers for publike meetings and congregations.

Note.

A Similie.

They say that wee obserue *Saints* daies, and dedicate Churches vnto them: but they should shew that wee doe these things in honour of the Saints, else haue they no rea-

son

expresse, that our Church doth call them Holy-daies, not for the Saints sake, but for the Holy exercises vsed vpon them in the publicke assemblies. Againe true it is, that diuers Churches amongst vs are called by the names of those Saints they are dedicated vnto: But to say therefore we do dedicate Churches vnto them, is verie ridiculous. For when we cal S. *Peters* Church, or Saint *Paul's* Church, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and Saint *Luke* in *Act.* 17, calleth it *Mars*-streete: will any man therefore be so foolish, or so fond, as to say therefore he committed Idolatrie, or that therefore hee dedicated that place to that heathen God of battaile? None I thinke will be so wicked or absurd.

Moreouer it is true that wee obserue fasting daies: But therein we obserue no Romish fasts, nor place therein the worshp of God, nor the remission of our sins, nor the merit of Eternall life (as the Papists doe.) But the politicke lawes of this land, which appoint that men shall not eate flesh vpon certaine daies, do it in respect of the Commonwealth, as to maintaine Nauigation so much the better, and for spare of the breede of young cattell, appointing moreouer a penaltie for such as shall take the daies to be obserued, as meritorious Romish fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable schisme, and to be reconciled to that Church of ours, from whence they haue foolishly departed: for how imperfect a Church soeuer it bee (whose imperfections God cure in his good time) yet shall they neuer be able to shew otherwise, but that the Church of England is the true Church of God, from which it is vtterly vnlawfull to make a separation. God forgiue vs all, and reconcile vs vnto him. Amen.

FINIS.

UNION THEOLOGICAL SEMINARY
New York